

NATIONAL VANGUARD

Toward a New Consciousness; a New Order; a New People.

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Self-Sufficiency:

It Has Moral As Well As Physical Value

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The symbol which appears in the **NATIONAL VANGUARD** logotype is the Life Rune. It comes from an ancient alphabet, or *futhark*, used in Northern Europe for many centuries before the general adoption of the Roman alphabet there. The Life Rune signifies life, creation, birth, rebirth, and renewal. It expresses in a single symbol the *raison d'être* of **NATIONAL VANGUARD** and of the movement of Aryan renewal.

Editorial

Watching the News

I have friends who tell me that they don't like to watch television news broadcasts, because they find them depressing. I, on the other hand, look forward to watching the evening news every day. I usually find the news encouraging.

My friends are conservatives. I am not.

When they watch the news they see their world coming apart. They have been sacrificing and saving for years to send a son or daughter to Harvard, and what they see in the evening news gives them a nagging, subconscious worry about the ultimate value of their endeavor. Or they have been looking forward to retirement, to travel, or to a nicer home—to a time when they will be able to have a more enjoyable life—and the newscasters' images on their television screens have clouded their vision of the future, tarnished it, made it seem less attainable.

When I watch the news I see more evidence of the impending crackup of a system which has become terminally corrupt and which must be swept aside—not modified or reformed, but destroyed root and branch—before anything of lasting value can be built.

My friends depend on the system in one way or another, and so the daily portents of its imminent demise give them worry rather than pleasure. They agree with me about many of the concrete aspects of the system which are bad and which they would like to see changed: too many non-Whites, too much crime, too intrusive a government, too much environmental damage, too much Jewish power. Many even will agree about some of the more abstract problems: flawed values, flawed child-raising practices, spiritually debilitating life-styles. Their agreement is conditional, however: whatever pruning of the system is done to fix the problems must not cut off the particular limb on which they are sitting. Things need fixing, but not badly enough to jeopardize their own situations.

Thus, they felt a certain degree of embarrassment when the chairman of the House Ways and Means Committee was jailed for stealing public funds and the President of the United States was sued for attempting to extort sexual services from a civil servant, while I was elated: thank you, Paula Jones! The O.J. Simpson verdict gave them indigestion; it got a whoop of delight from me. They moan about affirmative action, quotas, and set-asides, while I regard these racial levelling policies as a boon—not only because such policies alienate from the government the sort of people whose collaboration and support I am seeking in my campaign against the government, but also because they undermine the morale and efficiency of such agencies as the Federal Bureau of Investigation and the Bureau of Alcohol, Tobacco, and Firearms.

I would love to see a week-long failure of the electrical power grid throughout the Northeast (or any other major section of the country), whereas my conservative friends, nearly all of whom are urbanites, must regard such a prospect with undiluted horror, for they know that it would put them and their families in a very real danger of being eaten.

I don't respond to the news the way I do because of some perverse delight in watching my conservative friends squirm—although that does provide a certain satisfaction. The news makes me happy more often than not because it is a continuing confirmation that the system is not working the way its advocates want it to work. If the system were working even moderately well, then the only possibilities for getting rid of it would be an unforeseen cataclysm—perhaps a large asteroid striking the earth (preferably about half way between the District of Columbia and New York City) and doing enough damage to create a clean slate, in effect, so far as mass media and governmental structures are concerned—or gradually persuading enough conservatives to saw off the limbs on which they presently are

continued on next page

sitting so that they could constitute an anti-system bloc large enough to overturn the power structure by more or less conventional means. The chance of the former happening is not only unknown, but presumably quite small. The chance of the latter is much less.

People, in the mass, generally take the path of least resistance. They do not knowingly act against their own perceived interests, although they may be tricked by the mass media into perceiving their interests incorrectly or manipulated through their sub-rational urges into ignoring their real interests. In other words, if the system were working in a way that satisfied most of the needs of most of the people and gave them confidence that it would continue to do so, we revolutionaries would be reduced to waiting for a cataclysm—or doing something wild and desperate, with very little chance of success.

What I see in the news is not just the potholes in the road to the New World Order, but the fundamental structural flaws which assure me that the road will give way altogether and dump those depending on it into the swamp of chaos. It is built on the lie of equality. It is bedded in the crackpot assumption that one can take the diverse peoples and nations of the world, break down their ages-old institutions and customs, dissolve the bonds which have joined the individuals to their natural communities, obliterate their sense of racial or ethnic identity, and then pour the mass of indistinguishable "human" units so produced into a giant blender, which, with a heavy infusion of the right sort of propaganda, will yield the batter from which a strong and enduring New World Order can be cast.

Knowing that the present system will fail and being able to see the evidence of that impending failure growing day by day is the source of much of my optimism. The same evidence is the source of most of my conservative friends' pessimism.

There are other differences between me and my conservative friends: differences in temperament—and undoubtedly differences in values as well, despite their

agreement with me on many issues. But the most important difference is one of situation: my conservative friends have structured their lives so that they are *dependent* on the present system in many ways, while I have deliberately made myself as independent of the system as I could.

When I left Washington, D.C., 11 years ago and began living on a mountain in one of the more primitive and remote areas of West Virginia, I tried to restructure my life in a way that left me with as little dependence on the government and the rest of the world as possible. My motivation was not fear of an imminent collapse of the system, but rather a desire to be able to do what I believed to be right without any strings holding me back. I wanted as little conflict as possible between my self-interest and my conscience.

I wanted to live on land on which I could hunt my meat and grow my own fruit and vegetables if I had to. I deliberately chose to heat all the dwellings on my mountain with windfall firewood and otherwise to minimize my dependence on outside utilities. And in fact, during massive power failures due to flooding in the valley below my mountain, one of which lasted four days and resulted in thousands of my low-lying neighbors seeking help from the National Guard and various Federal relief agencies, I was quite comfortable.

It is this difference in situations which, more than anything else, accounts for my optimism and my conservative friends' pessimism. Fortunately, some of my friends—the harder-headed ones—are beginning to draw some conclusions from what they see in the news and are beginning to look for ways to disentangle their own futures from that of the system. This is a development with very promising consequences.

I don't expect a mass exodus from the cities any time soon, with every White conservative headed for Idaho, Montana, or West Virginia. For most of them such a move is not economically feasible. Many have become too soft, mentally as well as physically, to end their dependence on the urban infrastructure. They wouldn't know how to

handle a firearm or a chainsaw. They are too accustomed to paying a monthly bill for their water, their waste disposal, and their heat, and being able to telephone for the police or the fire department in an emergency.

The disentanglement I see developing is more a mental break with the system than a physical move away from it. A growing number of people now in their 20s and 30s who two generations ago would have looked forward to regular and dependable Social Security checks as the major part of their retirement income have stopped worrying about the impending bankruptcy of the Social Security system and have simply written off Social Security as their retirement mainstay; instead they are making other arrangements: investments which are more under their own control and less dependent on the solvency of the government.

Conservative parents, no matter how much they may worry about falling standards at Harvard, still haven't figured out an alternative to university training to keep their kids from slipping down into the proletariat. But more parents than ever before are postponing the exposure of their offspring to Political Correctness and the joys of multiculturalism by opting for home schooling—at least during the critical first few years.

Telecommuting, of course, is available to the fortunate few with the right skills. It frees them from the urban environment, but it still leaves them dependent on a monthly paycheck. Some, however, are able to go beyond telecommuting and achieve a greater degree of economic separation from the system by choosing self-employment. The balance between employee and free-lancer is shifting toward the latter with the ongoing erosion of the long-term economic security of employment, as the deindustrialization of America continues. It is more than the computer and economics which is driving the shift to self-employment, though: in many cases the person who chooses to be self-employed has made a conscious decision to minimize his dependence on the system.

Perhaps the most significant trend in this regard is the growing number of conservatives who are buying themselves a piece of mountain land as far away from the nearest urban area as possible and then spending their vacations building a cabin on it: not just a vacation home or a place for hunting, but a genuine getaway, a refuge to which they can retreat when life in the city is no longer feasible.

All of these uneasy conservatives who have made some sort of break with the system constitute only a minority so far. But the majority, lacking the skills or the savings or the initiative or the courage of the minority, are at least making an emotional break: more and more of them no longer become more worried when they see some new crack appearing in the system's structure: instead they become more angry. They can see their more fortunate or more able brethren packing their bags, in a manner of speaking, and the suspicion grows in them that they, the ones with no bags to pack, will be the ones left behind to satisfy the jungle appetites of the "equals" when the lights go off for good.

The promising thing about this process of loss of faith in the system and subsequent voluntary dissociation from it is that it is a nonlinear process: it feeds on itself and eventually reaches an avalanche stage. It is not necessary for me to urge my conservative friends to make the break: just seeing others do it will cause the pressure to build.

And there's nothing the evil creatures running this show from behind the scenes can do to stop the process. No amount of "fine tuning" can repair a system which is founded on false premises and is fundamentally unworkable. They can hardly abandon their egalitarian theory; if they did, their whole coalition of perverts, non-Whites, moral cripples, and other "equals," all of whom owe their free ride to the theory, would turn on them. Nor can they relax their grip by permitting any responsible or honorable man or any man not firmly in their control to attain high office. They really have a tiger by the tail. When potholes appear, all they can do is patch them with ever larger doses of

the same lies and crackpot assumptions.

So, if watching the news is often depressing to my conservative friends, imagine what it is like for the liberals! Day by day they see the system on which they depend not only for their physical sustenance but also for their spiritual sustenance coming unraveled. They worry, like the conservatives, but in addition to worry a burning hatred grows in their souls. The conservatives have at least some degree of understanding that the system is failing because of its false basis, but to the liberals egalitarianism is as sound as gravity. Since the system *cannot* be failing due to its inherent falseness, the problem must lie with its external enemies: heterosexual White males must be conspiring to cause the system not to function properly, the dirty dogs!

The more they think about it the more hateful they become. How dare those White racists criticize the O.J. Simpson verdict! It's obvious that that racist cop, Mark Fuhrman, framed O.J., and the Black jury was smart enough to figure it out.

How dare those working-class Whites complain about affirmative action employment programs or about government programs to relocate Blacks from the inner cities to the White suburbs! They're nothing but haters and bigots, and they should be locked up for opposing our efforts to "equalize" them with African-Americans.

And how dare those militias and Freemen not love our government! Don't those stupid rednecks realize what a wonderful instrument of progress the government is? How could we ever get to the New World Order without the government?

The unanimously venomous attitude of the controlled media toward the Montana Freemen, a harmless bunch of hard-luck farmers with whacky religious ideas and whackier ideas about economics and finance, was revealing. The Freemen never hurt anyone and never intended to hurt anyone, but they refused to accept the authority of the government—the government upon which the liberals depend to implement ideas far whackier than anything dreamed up by the Free-

men—and so editorial writers raged at them and urged the FBI to advance on them with machine guns and flamethrowers blazing.

One of the most powerful indicators of the way in which liberals are responding to the news these days has been their reaction to the burnings of Black churches across the South. No sooner had the controlled media declared the church burnings to be a major issue than Mr. Clinton was on television announcing that he "knew" that organized White racism was responsible, and it wouldn't be tolerated.

I wondered at the time whether or not Mr. Clinton had some inside information, because I wasn't sure at all that the burnings were an organized effort by White racists. It may yet turn out that way, but I strongly doubt it: I know lots of White racists, organized and otherwise, and this just isn't their style. A boozed-up Ku Kluxer might have torched a Black church here or there, but the multi-state string of burnings just doesn't have the feel of the work of a White racist organization.

Apparently the secret police figured that too. They learned in school that most cases of arson are associated with insurance fraud, and so they began questioning Black parishioners and asking Black preachers to take lie-detector tests, causing an outburst of liberal indignation in the controlled media. The racist cops are blaming the victims! Quit investigating Blacks and start arresting White racists!

A typical case was an editorial in the *Charleston Gazette* (June 18), a raving-liberal West Virginia newspaper which is an embarrassment to an otherwise decent state:

Raw racism seems to be the motive.

As we've said before, Americans generally are decent, compassionate people who don't feel racial hate. But the nation still has a vein of bigotry—and a few racists are brutal enough to join hate groups such as the Ku Klux Klan or the Freemen.

Extreme bigots presumably are starting the fires, even though investigators haven't yet found evidence of an organized conspiracy. Our guess is that a few white rednecks, half drunk in a Southern roadhouse, see a TV report of a Black church burning and decide to inflict the same punishment on Blacks in their vicinity.

Churches are a natural target for race-haters. . . . Just because they're idiots doesn't mean they aren't disgusting criminals who must be locked in prison. The wave of black church fires has gripped the

conscience of America. Leaders and groups at every level are calling for a national crackdown. Decent Americans who feel no hostility should lend their voices to the outcry and exert pressure until all the arsonists are prosecuted.

"Raw racism *seems* to be the motive." "Extreme bigots *presumably* are starting the fires." What the editor really means is that he *hopes* White racists are burning the churches, so that they can be caught and punished. He's *praying* that a racist conspiracy will be discovered, so that it can be stamped out, hopefully with a high body count. And as for "Americans who feel no hostility," he clearly is not among them.

Or consider this bit of rabid commentary by *Washington Post* columnist Carl Rowan. It was in the June 13 edition and was titled "Church Bombers and *The Turner Diaries*":

I think that there is a grotesque conspiracy to "save the white race" afoot in America, and that the church bombings [*sic*] are part of a plot to provoke blacks to react violently, thus giving all the hate groups in the land an excuse to uncover their caches of weapons and use them against blacks and against whites who sympathize with blacks.

I have turned anew to *The Turner Diaries*, the revolutionary "bible" of the Montana Freeman, the Aryan Supremacists, and the militiamen and others who threaten to "solve the race problem" by killing Blacks, Jews, and liberals. This little 210-page book written by West Virginia professor William Pierce under the pseudonym Andrew Macdonald is the most diabolically violent plan for solving America's racial and social problems that I have ever read.

Rowan follows with a long extract from *The Turner Diaries* to prove his point and concludes:

The bigots who seek to destroy "the system" clearly believe that even if they burned 10,000 black churches, most of "the white race" would side with them if outraged blacks or their federal protectors took up arms against the arsonists. Federal authorities know this; thus their caution, even timidity, in cracking down on the Freeman, or the rash of new hate groups, or the weird souls who are stockpiling weapons they expect to use against their state and federal governments.

The church bombings reflect a race madness that is far worse than we want to think it is. A lot more people are in grave danger than those who worship in black churches.

Hatred and hostility, stemming from fear, in the *Charleston Gazette*; galloping paranoia, stemming from fear, in the *Washington Post*. And these two examples are pretty typical of the liberal response everywhere to the church burnings.

The facts are not yet all in, but the arson cases which have been solved to date suggest something quite different from Bill Clinton's or Carl Rowan's assumption of a White racist conspiracy or even the *Charleston Gazette's* assumption of groups of White rednecks wanting to punish Blacks.

Alabama Fire Marshal John Robison has investigated 38 cases of arson or suspected arson of churches in Alabama, 15 of them Black churches, since 1991, and he's found no evidence of racial motives in any of them. In one case, that of the Antioch A.M.E. Church in Fort Deposit, the Black minister was charged with burning her own church. "The pastor was upset with the congregation about money; she felt she didn't get paid enough," said Robison.

On June 18 four Black children, aged 12 and under, were arrested for setting a fire in a Black church in Florence, South Carolina. Of 27 church fires which have been investigated in South Carolina since 1991, 15 of them were in Black churches, and a total of six Whites and six Blacks have been arrested in connection with those 15 cases.

The Georgia Bureau of Investigation has investigated seven church burnings in Georgia during the past 18 months. Six of the seven churches had White congregations. The one Black church which was burned, in February 1995, was torched by a Black juvenile.

On June 19 two Black men were arrested in Columbus County, North Carolina, and charged with burning a building on the grounds of the Black Mount Tabor Baptist

Church. The previous week a 12-year-old White girl was arrested for setting a fire which destroyed an abandoned building on the grounds of a Black church in Charlotte, North Carolina.

Pretty inconclusive evidence, it seems to me—although I wouldn't bet that Mr. Clinton's BATF goons can't find some kind of conspiracy, if they try hard enough to please their boss.

The hysterical reaction of liberals to all of this suggests several things. First, liberals *want* there to be a White conspiracy behind it, because that would tend to confirm their theory about race relations generally: namely, whenever things don't work the way liberal theory says they should work, the reason is White racism. Second, they really believe there *is* a White conspiracy, because so many of their plans have been going off the rails lately that they're becoming a little paranoid. Third, they're frightened; it's clear that more and more people are turning against the government, or at least losing faith in the government, and the government is the only protection which stands between them and the wrath of the heterosexual White males they have treated so contemptuously for so long. It is their fear, I believe, which explains the increasing level of viciousness and hatred we are seeing in liberal condemnations of the government's enemies.

Yes, watching the news these days is hard on my conservative friends—but it really must be killing the liberals!

W.L.P.

Letters

Countdown Has Begun

Your editorial in No. 115 expresses my feelings better than any national paper over here. It speaks to my heart. As an activist for many years, speaking with hundreds of people on the street, I found what you write to be true.

Last year, however, I began feeling something new. It is difficult to explain—and I have no concrete evidence,

just my own conviction—but I feel that a countdown has begun. The insanity which rules here has passed its climax and is now drowning in its own filth.

Both of us will be surprised at how many people, who have so far not even given us a clue to their existence, are waiting for their chance. And just as it is not courage for a soldier to jump up and expose himself during a creeping barrage, nor cowardice for him to seek cover, we presently find very few willing to express their true opinions. But at

a time we cannot foresee, when a certain constellation of factors and circumstances is reached, things will begin moving. It will be like an avalanche: when the first pillar is broken the whole house of cards will collapse.

Whatever "they" may have in power—the money, the media, the political puppets, the brainwashing machinery—will be in vain, for their house is built on a swamp. The laws of Nature will be stronger. And nobody knows this better than they themselves. Therefore, all of their hysterical reactions, all of their panic-stricken behavior (here today they sent to prison for two years someone whose "crime" was translating the *Leuchter Report* into German), everything which reveals their failure of nerve. They know what is happening!

Wolfgang W.

Berlin, Germany

Welcome to Hell

On a warm Saturday in June I found myself in the New York Botanical Gardens. I had previously visited the Gardens on a number of occasions and found them to be a peaceful, clean, civilized place: an oasis in the utter hellhole of the rest of the Bronx. The usual visitors of the Gardens are White people, along with a smattering of Jews and other Asiatics.

This Saturday, however, was "Bronx Day," which meant that special admission tickets had been given free to thousands of local Blacks and Browns. Large numbers of Negroes and Hispanics, adults and children, were running rampant through the Gardens, yelling and fighting. Everywhere a sign said, "Do Not Walk on the Grass," they were walking on the grass. Boom-box radios were blasting away. The presence of nearby garbage cans did not prevent garbage from being thrown on the ground. Your typical 300-pound Black women were waddling around in large numbers, surrounded by their broods of unruly children. Wild-eyed Hispanic parents, screaming in Spanish, were smacking their children for one reason or another. Groups of non-White teens sat near the entrances of trails, glowering menacingly, intimidating paying White visitors, and discouraging

many of them from walking along the trails as planned.

Those of us that did enter the trails found ourselves in the midst of animal savagery: screaming, fighting, radio-blasting, rock-throwing "youths" running wildly through these wooded areas. And finally, the sight that topped off my day: in a clearing, near a heavily traveled path and in front of everyone, a Negro boy stood, pants down and penis out, a stream of urine flowing. Beside this young Negro stood a woman, presumably its mother, beaming with pride. The reaction of some elderly White women—disgust mixed with fear—was interesting to observe.

Any White person who lives in or around one of our major cities can tell you that the horrors of "Bronx Day" are a pale reflection of what goes on daily in the decaying hulks of what were once proud communities. I have lost count of all the times I have seen Blacks or Hispanics throw garbage in the street or on the sidewalk. Since they do this even when an empty garbage can is right beside them, it must seem like the right thing to do. Perhaps they feel they are "getting back at the White man" when they litter. This may be the same motivation for the graffiti. Public urination is another daily non-White event. Apparently whenever they have a full bladder they go, no matter where they are or who is around them. I've seen them urinate in train stations and in apartment building hallways. I've seen non-White females, children and adults, squat down in public places and let the urine flow.

One thing that living among these animals has done for me is immunize me against the egalitarian lie of racial equality. Unfortunately, it is not only the leftists who promote the lie of equality. Many conservatives, who are very critical of Black behavior, are quick to point out that they do not believe in a genetic basis for racial differences in intelligence or behavior. Instead they blame the pathologies of Black life on a bad "culture." All you have to do is change the culture, and all the muggers, drug dealers, and welfare brood sows will become rocket scientists and brain surgeons. Then

we can all be happy together in our glorious "diversity."

What nonsense!

Dr. Michael B.

Bronx, NY

Awakening Mormon

I bought a copy of *The Turner Diaries* at a gun show, and I enjoyed reading it. The action is entertaining, but even more I like the protagonist's philosophical reflections.

For a long time I have thought of myself as a conservative, but as a Mormon I hesitated to consider fully where race fits into my world view. The philosophical parts of *The Turner Diaries* have helped me to do some serious thinking about a lot of issues I was keeping down at a gut level. I am looking forward to receiving *National Vanguard* and your catalog, because it's like a breath of fresh air to have the world described as it is instead of with the candy coating of the mainstream media.

I have a lot of ideas I would like to discuss, but I don't have any friends who are fully like-minded or whom I know I can trust. After I get a feel for your publication I might be interested in corresponding further. Meanwhile, thanks for publishing literature that is capable of helping people like me wake up before our civilization is totally trashed.

Greg C.

Columbus, OH

Alarmed Listener

I listen to your weekly radio program from KXEL in Waterloo, Iowa. Thank you for bringing understanding to my generation, which is seeking the truth in a world of lies and confusion. The genuine patriotism in your work shines through.

From your program I have learned that we cannot take our freedom for granted, and that good government is not possible without the active involvement of the citizenry. I am not a radical, but just a decent, hardworking small businessman of 39 years from a modest neighborhood. I am alarmed at the decline of our nation. Your program is like a beacon of truth available hardly anywhere else. I intend to become a regular supporter and a disseminator of the truth.

David J.

Omaha, NE

Let Us Dare To Speak:

Past, Present, and Future Challenges to Our Freedom of Speech

by Nelson Rosit

At American universities, law schools, and liberal think tanks minority scholars are developing the rationale and legal framework for draconian new restrictions on freedom of expression targeted specifically at European Americans.

"Critical race theory" (CRT) is a radically anti-majority legal doctrine currently being promoted by a coalition of non-White racialists, radical feminists, Jews, leftists, and homosexuals. Although they are radicals, critical race theorists teach at the most prestigious universities, write for the most authoritative journals, and work at leading non-profit institutions. Their views must be taken very seriously. These race theorists believe that only racially selective restrictions on First Amendment rights aimed at Whites can insure equality and harmony in our multiracial, multicultural society.

Let us begin by noting that freedom of expression—the unrestricted use of written and spoken words, symbols, and images—has never been absolute, nor can it ever be so. The need for order and the welfare of the community requires that censorship must temper freedom. Censorship is simply the imposition of a set of standards on freedom of expression. Thus, the question society faces is not censorship or no censorship, but how much censorship and by whom.

The current drive for racial restrictions on free speech in this country started in the 1980s on university campuses. As institutions of higher learning began to experience the effects of greater racial and cultural diversity, civility and decorum became more difficult to maintain. The forces of multiracialism sold timid university administrators on the need for new regulations to avoid trouble.

Most readers are familiar with the clumsy and largely ineffective

attempts by academia to prohibit so-called "hate speech." The University of Michigan speech code, for example, proscribed "any behavior, verbal or physical, that stigmatizes or victimizes an individual on the basis of race, ethnicity, religion, sex, sexual orientation, creed, national origin, ancestry, age, marital status . . ." Would a classroom discussion about the rate of violent crime among Blacks or the rate of AIDS infection among homosexuals stigmatize Blacks or homosexuals in that class? It might, and with penalties including expulsion for students and firing for faculty it is not difficult to see how speech codes have a chilling effect on free expression by White students and teachers.

Perhaps the most totalitarian campus speech code was implemented by the University of Connecticut. Among other things it prohibited "inappropriately directed laughter [and] inconsiderate jokes," "conspicuous exclusion" of people from conversations, and "imitating stereotypes in speech or mannerisms" — i.e., mimicry, including apparently what George Orwell called "face crime." The stated objective of these regulations was, in the words of the University of Connecticut code, "to create a positive environment in which everyone feels comfortable working and living." The fact that White students seeking a traditional education might not feel comfortable on a campus run by Red Guards was of no concern to the administrators at Storrs, Connecticut.

It is common for those wishing to suppress any expression of a collective White identity on campuses to claim to be only interested in promoting tolerance and harmony. They usually give as examples of the type of speech they want to prohibit the crudest racial epithets and the most vulgar ethnic slurs. If one

looks a bit closer, however, one realizes that good manners are not the real issue.

Minorities in our polyglot society have found it to their advantage to become hypersensitive to any real or imagined slight or threat. For example, the Anti-Defamation League in its 1993 report included advertisements, news articles, published letters to editors, and editorials in campus newspapers which question their version of the "Holocaust" as "anti-Semitic incidents" on college campuses. Among the supposed "racist incidents" at colleges listed by race theorist Charles R. Lawrence III in a *Duke Law Journal* article were: "Racist leaflets distributed in dorms" at the University of Michigan and a "White Student Union formed" at Temple University. It becomes obvious that the purpose of speech codes is not to insure tolerance or preserve proper decorum: the purpose is to intimidate and to silence. The question of whether or not America should be a multiracial, multicultural society already has been decided once and for all. No dialog, no discussion, no debate will be permitted on this issue.

Although Federal district court decisions in 1989 and 1991 have rendered campus speech codes moribund for the present, it was not a total loss for those who would ban Politically Incorrect speech. For one thing, the codes served to put racial restrictions on speech on the agenda. The court battles the codes spawned served as trial runs to test legal strategies and define legal doctrines. Most importantly, the codes served as a warning to White students who might object to the new multiracial orthodoxy that administrative action against dissidents was possible. Thus a vague yet poignant message was sent which tended to inhibit and deter potential dissent among White students, faculty, and staff.

Other testing grounds for racial restrictions on speech were certain liberal municipalities, such as St. Paul, Minnesota. In 1989 St. Paul passed a "Bias-Motivated Crime Ordinance," which prohibited, among other things, the display of symbols, such as "a burning cross or Nazi swastika," which might arouse "anger, alarm, or resentment in others on the basis of race, color, creed, religion, or gender"

In 1990 a White teenager was arrested for burning a cross and prosecuted under the new ordinance. The following year the Minnesota Supreme Court upheld his conviction, citing the work of Mari Matsuda, one of the leading critical race theorists, in its decision. The case then went to the U.S. Supreme Court. In June 1992 the court ruled unanimously in *R.A.V. v. St. Paul* that the city ordinance in question was unconstitutional. The decision, however, was not as sweeping a victory for free speech as it would first appear. Although the ruling was unanimous, the justices were sharply divided in their reasons for finding the ordinance unconstitutional.

Five justices ruled that the law was unconstitutional on grounds that it singled out speech with racial, religious, or sexual content for restriction. The other four justices argued that such restrictions were constitutional, but that the St. Paul statute was unconstitutionally "overbroad" and ambiguous.

One interesting note is that Justice Antonin Scalia's majority opinion was written as a dissent. At the last moment one of the justices changed his mind, and the Scalia opinion became a 5-to-4 majority. Tom Foley, former Ramsey County (St. Paul) prosecutor, who argued the city's case (the ADL, NAACP, and People for the American Way also filed briefs on behalf of the city) before the Supreme Court, believes that if the "overbroad" opinion had been the majority decision St. Paul would have rewritten its "Bias-Motivated Crime Ordinance," and it would be on the books today. Samuel Walker, professor of criminal justice at the University of Nebraska and author of *Hate Speech* (University of Nebraska Press, 1994), concluded that *R.A.V. v. St. Paul* "by no

means completely settles the matter" of racial restrictions on speech. Related cases involving laws more narrowly drafted probably will come before the court in the future. It should be kept in mind that since 1992 Bill Clinton has appointed two liberal Jews to the Supreme Court, thus making it probable that the court would reach a different verdict if a case similar to *R.A.V. v. St. Paul* were to be decided today.

Critical race theory can be viewed, in part, as a response to the failure of racial restrictions on speech to survive court challenges in 1989, 1991, and 1992. In 1993 four race theorists—Mari Matsuda, Richard Delgado, Charles Lawrence, and Kimberle Williams Crenshaw (an Asian, a Hispanic, and two Blacks, respectively)—published *Words That Wound* (Westview Press, 1993), a CRT manifesto. They set out to develop a rationale and a legal doctrine for explicit, rather than just implicit restrictions on freedom of expression for European Americans. What they came up with is not a single unified theory but rather a multipronged attack on Western jurisprudence and individual and collective White rights.

The four main principles of CRT are: First, the law can never be completely objective, neutral, or color-blind, so it should favor the historically oppressed peoples. Matsuda calls this favoritism "victim's privileges."

Second, there is no real distinction between words and deeds. Thus, critical race theorists constantly use terms such as: "verbal acts," "verbal assaults," "linguistic abuse," "assaultive speech," and "speech acts." They equate verbal attacks to physical attacks.

The third principle is that the expression of White racism is the real barrier to racial equality in our society. It is the devastating psychological effect of hate speech that is the cause of Black social pathology and lack of achievement.

Finally, critical race theorists believe that legal precedent for criminalizing White racism already exists under U.S. and international law, but new legislation is needed to strengthen these legal principles.

In the name of equality, critical race theory accords special privileges to minorities. One such privilege is the dispensation from the sin of racism and exception from racial restrictions on speech. Only White people can be racists by CRT standards.

What if a Black leader advocated violence against White people? Surely that would be prohibited "hate speech." Not according to Mari Matsuda: "Expressions of hatred, revulsion, and anger directed against members of historically dominant groups by subordinated-group members are not criminalized by the definition of racist hate messages used here." Such verbal attacks by non-Whites can provide a healthy catharsis. Matsuda gives an example: "I would interpret an angry, hateful poem by a person from a historically subjugated group as a victim's struggle for self-identity in response to racism."

Would Jews be afforded special protection from criticism by majority members under CRT law? Yes. Matsuda states: "Anti-Semitic literature is one of the most highly developed and despicable forms of hate propaganda." She especially despises revisionist historians: "To call the Holocaust a myth is to defame the dead, as Elie Wiesel has so eloquently put it. It is a deep harm to the living. In a range of different contexts, the common law has recognized the likelihood of emotional harm to the living from careless treatment of the dead."

Related to critical race theorists' belief in the equivalency of words and deeds is the principle of vicarious liability. This extremely dubious legal theory makes those who, through their spoken or printed words, may have incited or inspired others to act liable for the actions of those others. Vicarious liability already has been used in civil suits to bankrupt White racialists by holding them legally responsible for acts of violence they did not commit and may not even have condoned. Of course, the principle of vicarious liability is selectively applied.

The psychological harm to minority members attributed to White racism by critical race theorists has been posited for decades, though

this explanation for racial differences in behavior and achievement has never stood up well to scientific scrutiny. Psychological harm was the main reason given by the U.S. Supreme Court in the *Brown v. Board of Education* decision for outlawing segregated schools. The plaintiffs in that case made fraudulent use of a psychological study, the "doll experiments" by Kenneth B. Clark, a Black psychologist, which claimed to provide evidence that poor academic achievement by Black children was a result of low self-esteem brought about by segregation. The argument was untenable then, and in the four decades since that court ruling a mountain of scientific data on genetically based racial differences in intelligence and behavior has accumulated. Yet the old "psychological harm" explanation for racial differences has kept pace. Richard Delgado echoes the words of the *Brown* decision: "Because they constantly hear racist messages, minority children, not surprisingly, come to question their competence, intelligence, and worth." The mental trauma inflicted by White racism, especially on Blacks, is now given as a cause for everything from low test scores to high blood pressure. Delgado believes: "The psychological effects of racism may also result in mental illness The affected person may react by seeking escape through alcohol, drugs, or other kinds of antisocial behavior."

Critical race theorists' claim of legal precedents for criminalizing White racism also rests on shaky ground. The constitutional justification used is the equal protection clause of the Fourteenth Amendment, which they say takes precedence over the rights conferred by the First Amendment. The judicial cases cited involve decades-old Supreme Court decisions: *Chaplinsky v. New Hampshire* (1942), the "fighting words" case; and *Beauharnais v. Illinois* (1952), the group defamation case. The *Beauharnais* decision has been largely overturned, and the *Chaplinsky* case did not involve racial issues.

Equally important to CRT legal arguments are certain provisions under international law. Article

four of the United Nations "Convention on the Elimination of All Forms of Racial Discrimination" (1966) requires member nations to "declare as an offense punishable by law all dissemination of ideas based on racial superiority or hatred, [and] incitement to racial discrimination" Furthermore, member states must "declare illegal and prohibit organizations, and also organized and all other propaganda activities which promote and incite racial discrimination" The United States was a signatory to this convention. Fortunately, the U.S. Senate has yet to ratify it.

Another international agreement, which the Senate did ratify "with reservations," was the "International Covenant on Civil and Political Rights" (1966). Article 20, paragraph 2 reads: "Any advocacy of national, racial, or religious hatred that constitutes incitement to discrimination, hostility, or violence shall be prohibited by law."

Critical race theorists find it natural to appeal to the authority of the United Nations to enforce their concept of justice on White Americans. Unfortunately for them the United Nations does not have the means at present to enforce its will on its larger member states. However, the internationalists of the New World Order have plans to change that in the near future.

Again it should be kept in mind that CRT is not being put forward by some wild-eyed, Trotskyite splinter group. Mari Matsuda, for example, is a law professor at Georgetown University. Her articles have appeared in the *Michigan Law Review* as well as several other law journals. Her writings were cited in a decision by the Minnesota Supreme Court. *Words That Wound*, the book she co-authored, was widely reviewed in academic journals as well as mass circulation periodicals. Reviewers, while expressing certain reservations regarding CRT, praised the book, describing it as: "grandly compelling," "articulate and persuasive," "a vital contribution," and a book which "deserves a careful, open-minded reading." It appears that mainstream academics, with their usual pusillanimity, are sitting on the fence until they see

which way the chips will fall. No use being on record as opposing a legal doctrine that may become the new orthodoxy in a few years.

Before we completely dismiss critical race theory, however, as simply the latest variety of minority racism dressed in academic garb, let us take another look at a couple of its principles. Perhaps because these minority race theorists are our most dedicated opponents they sometimes have a clearer view of reality than deluded Whites, both liberal and conservative.

Many of us can agree with the first principle of CRT: the law cannot ultimately be objective or race neutral. It certainly never has been so in the past. The Anglo-American legal system evolved to meet the needs of a specific people, and it cannot serve a multiracial society equally well. For us that is an argument against a multiracial society, not against our legal system.

Another valid point raised by critical race theorists is the power of words. One important point of departure: Europeans traditionally have believed that words shape people's perception of reality, while CRT proponents posit that words shape reality itself. They believe that one does not discover truth; one creates it with words. The fact that words are so important is the reason our opponents require our silencing to win a complete victory.

The most recent twist in CRT is to equate White racist literature with pornography. According to Laura J. Lederer, a Jewess at the University of Minnesota Law School, pornography and racist speech are both hate propaganda: "Hate propaganda functions solely as a mechanism to separate people and to create hierarchies based on race, sex, religion, and sexual orientation." She goes on for ten pages in a recent book (*The Price We Pay*, by Lederer and Delgado, Hill and Wang, 1995) describing other similarities between racists and pornographers: they both publish periodicals, they both use computer networks, they both sell via mail order, etc. Ergo, they are the same. This is what can pass for social analysis in academia these days.

It is certainly the height of ironies that the race that invented the concept of romantic love and created a culture that has traditionally given women a higher position and more freedom than any other culture—including, especially, that of the Jews—is now accused of being in league with those who degrade and exploit women. What an example of psychological projection! They degrade our culture and then blame it on us.

Having established the rationale and legal doctrine for their new laws, critical race theorists have taken the next logical step and drawn up model statutes for racial restrictions on free speech. In 1995 Hofstra University Law School held a conference to draft a model group-defamation statute for the state of New York. The result was a proposal which would outlaw "any oral, written, or symbolic speech . . . that by its very utterance inflicts injury upon members of a group or that promotes animosity against a group." Section three reads: "An agency shall be established whose function is to monitor acts of group defamation occurring within this state." Additional provisions of the statute would specifically prohibit group defamation on state university campuses, on military bases, and through the mail.

As one can see, despite their setbacks with campus speech codes and municipal hate-speech ordinances, our opponents are still hard at work pushing for racial restrictions on free expression. And they are very optimistic that within a few years they will succeed in their endeavors. They realize that the defensive strategy of White conservatives and civil libertarians, based on the belief that the Bill of Rights can fend off any challenges to our freedoms, can hold out only for a limited time against the dynamic, offensive strategy of the critical race theorists.

Race theorists Laura Lederer and Richard Delgado argue in their book *The Price We Pay* that we must "move beyond the current legal framework and into the future. . . . [N]ineteenth century concepts of freedom of expression [are] behind us [F]ormulations that worked for the white male dominant society

of the past . . . are failing us in the present and will stand in the way of any real democracy in the future." They conclude that "our society is in the middle of a major sea change" regarding our concept of free speech, and they leave little doubt as to which way they believe the tide is running.

We should be grateful to the critical race theorists for giving us a better perspective on the real issues involved in the controversy over freedom of speech. The real issues are not different interpretations of the Constitution or disagreements over the proper extent of individual liberties. When critical race theorists say they want to criminalize the expression of White racism what they really mean is that they want to criminalize Whites as a people. They truly hate and fear us. Their ultimate goal is to destroy European Americans as a group. For what is racism if not a feeling of group solidarity, of group identity and pride that all peoples must have if they are to survive as a people? Mari Matsuda has no objection to White persons as long as they are nothing more than pale components of a deracinated mass of denizens living in the New World Order Empire. But without a nation, without a culture, and without a community they can identify with and call their own, European Americans will have become collectively, if not individually extinct.

America is now embroiled in a war. Traditional conservatives refer to it as a cultural war. The more blunt-spoken radicals call it a race war. Perhaps the most accurate description might be a cold civil war which occasionally flares hot, as in Los Angeles in 1992.

This is a strange, complex war that very few European Americans even acknowledge, yet most are at least vaguely aware of it. The conflict is in part a physical struggle for territory. It is in part an economic struggle for wealth and status. The conflict also has cultural, political, and legal aspects. But like most cold wars it is mainly a propaganda war, a psychological war, a war of words.

This cold civil war may be thought of as a by-product of the

1960s revolution of the Jews and their youthful White followers.

If one has any doubt about who won that revolution, any doubt about who now comprises the establishment and who is in dissent, just look at who is calling for greater use of state authority. In 1964 leftist students in Berkeley were demonstrating for free speech. By 1994 the leftists at Berkeley were more interested in controlling speech than in freeing it. During the 1960s the liberals and leftists complained about FBI surveillance. Now they want increased FBI surveillance to thwart potential domestic terrorists. Critical race theorists call for increased state intervention knowing that the government, the media, and academia will be on their side in any conflict.

Yes, our opponents, that strange coalition of non-White racialists, leftists, radical feminists, and sexual deviants, led and financed by organized Jewry, won the 1960s revolution, but in the cold civil war that has followed complete victory has eluded them. Our sheer numbers (we are still a majority, though a rapidly decreasing one), our economic clout, our potential political power, and a large dose of passive, unorganized, culturally based resistance of White people to multiracialism and multiculturalism have so far denied those forces complete victory. But for how much longer?

Our opponents know the present situation is volatile. Multiracial, multicultural societies are inherently unstable. They hope that by imposing racial restrictions on speech they can keep the melting pot from boiling over a little while longer. Yet they also know that they must be careful not to overreach themselves. If they try to move too far too fast they could provoke a backlash from the detested White masses.

Our job is to keep the heat on those who would destroy us. We who understand what is happening must continue to reach out to our kin everywhere with a message of White survival in a darkening world. That is why, come what may, we must continue to dare to speak out. □

The Celts

Part II: Celtic Folkways and the Clash with Romans and Germans

by Nick Griffin, M.A. (Hons.), Cantab.

In the previous issue we looked at the origins and prehistory of the Celts. We traced their spread westward over Europe and their growing influence on their neighbors, up until the time of their first clashes with the Romans.

Although they were ferocious enemies, the Celts were certainly not unwashed or uncultured barbarians. The fourth-century Graeco-Roman historian Ammianus Marcellinus noted that "the Gauls are all exceedingly careful of cleanliness and neatness, nor in all the country . . . could any man or woman, however poor, be seen either dirty or ragged." Pliny tells us that the Celts invented soap and were taking regular baths long before the Romans adopted the habit. The women used perfumes and cosmetics, checking their appearance in delicately decorated bronze mirrors. The men were generally clean-shaven, except for their characteristic long, drooping moustaches. The Celts had a great reverence for natural beauty, including that of the human body. Obese men, unsightly and unfit for war, could be fined.

As with all the Aryan peoples of northern Europe before the coming of Christianity, their women en-

joyed a great deal of freedom, and sex was not regarded as sinful. When the wife of fourth-century historian Sulpicius Severus reproached the wife of an aristocratic Celt for the wantonness of Celtic women, the Celtic woman replied cuttingly: "We fulfill the demands of Nature in a much better way than do you Roman women: for we consort openly with the best men, whereas you let yourselves be debauched in secret by the vilest." In those late days of decadent Rome, commerce and wealth were overwhelmingly in the hands of immigrant Levantine merchants, particularly Jews, so the proud Celt chose her words well.

Both sexes were well dressed. The toga-wearing Mediterraneans were especially impressed by the trousers favored by the men, a practical fashion the Romans adopted for their cavalry—the best of whom were in any case recruited from Celtic tribes. Knee-length linen tunics were worn by both sexes, as were long and often gaudy woollen cloaks. Strabo comments on their personal ostentation:

To the frankness and high-spiritedness of their temperament must be added the traits of childish boastfulness and love of decoration. They wear ornaments of gold, torques on their necks, and bracelets on

their arms and wrists, while people of high rank wear dyed garments besprinkled with gold. It is this vanity which makes them unbearable in victory and so completely downcast in defeat.

Linen and woollen garments from the Celtic lands were popular with well-to-do Romans, as was Celtic leatherwork, including fashionable Gaulish boots. Archaeologists have recovered fragments of Celtic textiles which, as with their metalwork, show consistent levels of skill which can only have been maintained by a well-ordered system of craft apprenticeship.

Such specialization is only possible in a society with regular surpluses of food; hence, it is no surprise to learn that the Celts were great farmers. Many of their agricultural innovations remained the basis of the rural economies of the European peoples until the modern era. These included the system of leaving fields fallow every third year; the heavy, two-wheeled iron plow; the harrow; the hay-scythe; the breeding of strains of cattle for various roles, including draught purposes; the selective development of new types of grain; and the cultivation and use of a large number of herbs. Some parts of France still noted today for the quality of their pork *charcuterie* first estab-



IRELAND has preserved the culture of the Celts, just as it has preserved at least some of the culture of the megalith builders who were in the island before the Celts. This dolmen is in County Donegal, where it served as the tomb of an ancient chieftain.

lished their reputation by exporting their products to ancient Rome.

At the Butser Hill research station in southern England experimental archaeologists have recreated an Iron Age farm. Using only the techniques and tools possessed by the Celts, they have found that their small fields of wheat yield similar quantities to those expected by English farmers in the 19th century. Although this is only half the modern yield, analysis of the grain shows that it has twice the protein content of today's heavily chemical-dependent crops.

For many years, historians of the period were puzzled by evidence of a strange cart with a long row of wooden teeth along its front edge and drive shafts to allow a horse or ox to push it. The Butser Hill researchers built a replica and thereby proved it to be a "combine harvester," giving the big estates of late Celtic times the ability to harvest far larger areas than would have been possible by hand. Once collected, the grain was stored in pits dug deep into the ground, lined with basketry and sealed with a lid of wet clay. This method has also been tested at the experimental farm and shown to work well even in unusually wet years.

These facts suggest that one of the reasons for the Roman conquest of Britain was to secure a large and reliable supply of grain to feed the legions and the growing population of parasites in Rome. But before the inexorable rise of Rome ripped the heart from the Celtic world, the Celts built upon this sound agricul-

tural base a sophisticated and clearly European rural civilization.

The Celts of Ireland, whose culture was never disrupted by Roman invasion and which continued to prosper for centuries, did not grow such quantities of grain. The wet and mild climate of Ireland, while unsuitable for wheat, is ideal for rearing cattle, so the country's economy was always based on them. Fines were based on the value of a cow, cattle-raiding was endemic—a cross between an aristocratic sport and tribal warfare—and seasonal cattle fairs combined with religious festivals to provide the focus for a totally rural way of life.

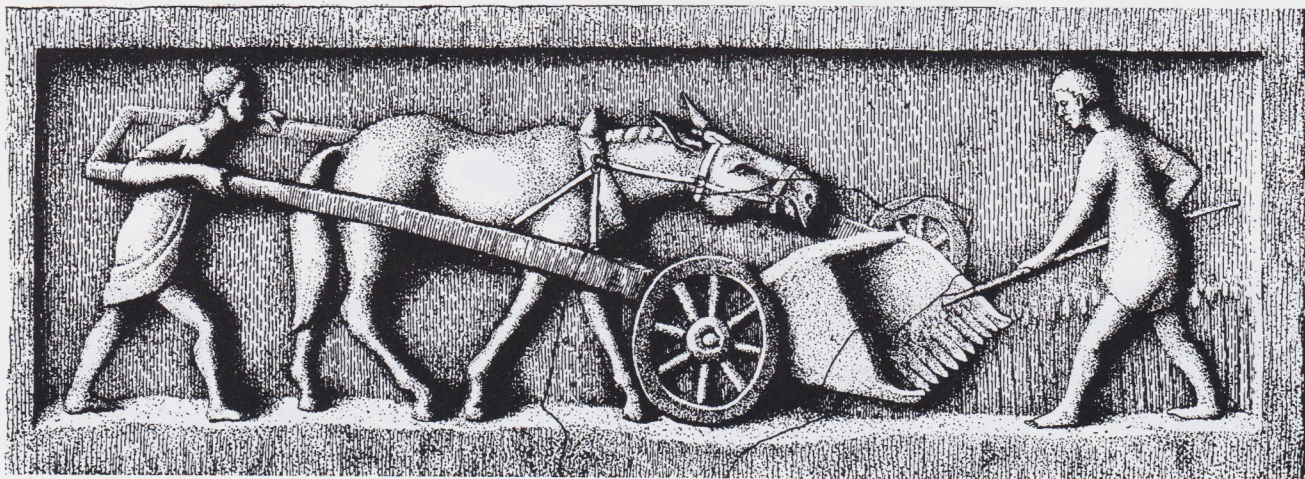
This emphasis on cattle may well have preserved the lifestyle of the earlier continental Celts. The La Tene culture developed following a marked climatic deterioration and an accompanying increase in the importance of cattle. The great Irish epic, *The Cattle Raid of Cooley*, although not put into writing until the twelfth century, uses language from four hundred years before and has some verses which appear to date back to the sixth century; and even the latter are based on a tradition which was already hundreds of years old when they were composed. Regarded as the oldest vernacular epic in Western literature, the story describes a society of boastful warrior-aristocrats: chariot fighting and feasting, head-hunting and cattle-raiding. It is an authentic picture of the Iron Age.

Another story from the ancient literature of Ireland, *Bricriu's Feast*, tells of the tragic outcome of rivalry,

where each of the three heroes invited to a feast claims the best cut of pork: "the champion's portion." Compare this with the account of Celtic life left us by the Roman Diodorus Siculus: "When they dine . . . they have hearths with big fires and cauldrons, and spits loaded with big joints of meat . . . and some of the company often fall into an altercation and challenge one another to single combat. They make nothing of death."

These stories, with their emphasis on personal honor, physical courage, and loyalty unto death, bear marked resemblances to ancient Greek epics, such as Homer's *Iliad*. Both the Romans and the Greeks approved strongly of the typical Celtic maxim quoted by Diogenes: "To worship the gods, to do nothing base, and to practice manhood." Closer to home, the original motifs discernable in the heavily Christianized Welsh *Mabinogion* reveal the fundamental unity of the Celts' great tradition of oral literature, its close kinship with the original culture of all the early Aryans, and its similarity to the later sagas of the Germanic branch of the family.

In Ireland these tales were preserved and declaimed by the *filid*, an ancient institution of highly trained storytellers and law-bearers, who enjoyed high rank and, through their ability to praise or satirize a ruler, substantial power. Their role and status were very similar to those of the *vates* described by Strabo as important among the Gauls, who were as a people so re-



THE REAPER was a Celtic invention. This stone carving, from a Celtic grave in Luxembourg, dates from about AD 150.

nowned for their eloquence that wealthy Romans sent their sons to be trained in rhetoric by Gaulish tutors.

Even more demanding was the 20-year training undergone by the Druids, the mysterious priests and seers who, according to Caesar, "are concerned with the worship of the gods, look after public and private sacrifice, and expound religious matters; a large number of young men flock to them for training and hold them in the highest honor." The Druids were also renowned for their knowledge of the stars and the motions of the planets. A bronze moveable calendar found at Coligny in France was used to predict eclipses as well as to note the passage of the months. Rather than days, they thought in terms of nights—our word "fortnight" being a distant echo of this. As with the Germanic peoples from whom we get the word for our main divisions of the year, the Celts reckoned by the phases of the moon, splitting their year into 28-day cycles. These in turn were grouped into four seasons, the start of each of which was marked by a religious festival intimately linked with the natural concerns of a farming people.

The Celtic New Year began on Samhain, at the beginning of November. This marked the gathering in of the cattle and the slaughter of livestock which could not be overwintered. Imbolc fell on the first day of February and seems to have been connected with the lactation of ewes. Beltaine—the feast of the Good Fire—was the forerunner of the later May Day celebrations and marked the day when the spring sun allowed the herds to be let out onto the fresh pastures, having been driven through twin fires around which the young men and women danced sunwise. Lughnasadh, on the first day of August, was even more strongly a sun festival, being dedicated to the solar god Lugh. Sympathetic magic was used during this festival to ensure the success of the ensuing harvest.

A number of gods seem to have been widely revered. Lugh's name occurs in placenames from Lyon (ancient Lugdunum) to Carlisle (ancient *Caer Luel*); Cernunnos—"the

Horned One"—is named on an altar in Paris and is widely represented elsewhere, including on the Gundestrop cauldron. The cult of the horse goddess Epona seems to have been popular in Britain and may even account for the long-standing British taboo against eating horsemeat. There does not, however, appear to have been a single, well organized pantheon of gods on the Greek or Roman model. It is likely that each tribe and various special locations such as springs and groves had their own local deity. Dedications on altar stones have given us the names of more than 400 Celtic gods, the vast majority of whom are only mentioned in one place. In addition to these local communal gods, each family worshipped its own ancestors, gathering in prayer around the hearth which, as with the Romans, was the spiritual center of the home.

Like all the true Indo-Europeans, the Celts did not consider the worship of any particular god to preclude veneration for another. This acceptance that other folk could pray to different deities without being regarded as sinful non-believers is reflected in the ancient and widely accepted Irish oath: "I swear by the gods my people swear by."

As well as leading the sacrifices and rituals at the great festivals, the Druids taught the doctrine of the immortality of the soul. This belief was no doubt a major reason for the Celts' total lack of fear of death. So strong was their faith in the afterlife that they would make loans in this life with agreement to repay them in the next.

Caesar also noted that the Druids were recruited only from the aristocracy and that they delivered legal judgments in everything from murder cases to boundary disputes. In this judicial role, there was an overlap between the functions and rights of the Druids and of the *brithem*, experts on the traditional *brehon* law of Ireland recruited from the ranks of the *filid* poetic order.

This latter fact, together with Caesar's accounts of Druidic human sacrifice and statement that the cult originated in Britain, suggests that the Druidic order was not entirely of Celtic origin, but had its roots

among the older Atlanto-Mediterranean population. Having said that, the Italic tribes and early Romans had a similar institution, as did the early Aryan conquerors of Iran and the northern part of the Indian subcontinent. It is also necessary to remember that Caesar's account was sensationalist propaganda aimed at boosting his own prestige by, among other things, painting an ugly picture of his enemies. The real reason for his determination to exterminate the Druids was probably their key role in stirring up rebellions, both in Britain and in Gaul.

The fundamental religion of all these peoples was based on the sun worship which was universal among their common ancestors, and the Celts were no exception. The sunwheel and three- and four-armed swastikas are common Celtic solar symbols. The life-giving force of the sun is, of course, more important to a people living in a land of harsh winters than to those who dwell in warmer climes, hence it is quite possible that this religion, like the fair complexions of its devotees, arose thousands of years earlier among their ancient ancestors, who had for generations survived the rigors of life on the edge of the European ice sheets.

By the time the Aryans began to spread out from their original homeland, their religion, like their language, was already fully developed, with the result that, in the words of distinguished British archaeologist Professor T.G.E. Powell: "There are many vestiges in myth, cult, and sacred terminology, springing from a common Indo-European tradition which the Celts shared in particular with the Aryan ancestors of the Hindus and with the Italic forerunners of the Romans."

The same was true of many Celtic laws and institutions of government. The Irish *brehon* laws dealt with all aspects of social organization, including marriage, distraint, sick-maintenance, and the relationships between the different strata of society. These were ancient when finally put into writing by Christian monks at the end of the sixth century. Preserved orally until then in

verse form, the language was already archaic and many points obscure. According to the Irish expert, Professor Binchy, "Irish law preserves in a semi-fossilized condition many primitive Indo-European institutions of which only faint traces survive in other legal systems derived from the same source."

Many historians have noted the marked similarities between the Celtic laws and social structure found in Ireland and the fossilized Aryan system preserved in the Vedic laws of India. The duties and privileges of the now hereditary Brahmin caste certainly reflect those of the Druids, as well as those of the Magi of Iran. According to the French expert on the Celts, the late Professor Henri Hubert, "the priest-hoods are not merely very similar, but exactly the same," and this "proves that Druidism was an Indo-European institution," albeit a pre-Celtic one inherited from the Aryan farmers who had settled in Britain and Gaul long before the great period of Celtic expansion. Many aspects of the institution of kingship are clearly related; even the vocabulary involved is fundamentally the same. Binchy comments that in the *brehon* laws "we also find the unreal schematism and passion for classification which meet us in the Hindu law books."

Nora Chadwick, late professor of Anglo-Saxon at Cambridge and internationally renowned authority on the origins and customs of the Celtic peoples, in her book *The Celts* (1970) notes that the customs connected with the symbolic "marriage" between the king and the land have affinities with traditions traceable to ancient India, and that such similarities show the "close relationships" between the two far-flung groups of Indo-Europeans. Quite apart from the links with northern India, she also points out that "the society of Homeric Greece offers parallels, and in Italy the Italic-speaking peoples possessed perhaps the closest links with the Celts until the supervention of Etruscan and, then, urban Roman institutions."

A specific example given by Hubert is that both the Indo-Aryans and the Irish Celts used ritual fast-

ing by an aggrieved party to gain redress. The laws, institutions, and languages in each of these later Aryan culture are so alike that they can only spring from an ancestral system which was already fully established before the Aryans began the wanderings which made them the masters of so many lands.

This fact can be reconciled with Professor Colin Renfrew's convincing theory about the link between the initial expansion of the Indo-Europeans and the spread of subsistence agriculture if we think in terms of the first wave of Aryan farmers spreading by slow colonization over many generations, as he maintains, and then the subsequent development in one part of their range of some improvement in military technology which gave its possessors the opportunity to spread, in a far shorter time, as an aristocracy ruling over their more and more distant relations. Thus, the Battle Axe people may have been the first such example of a later Aryan elite, rather than the initial carriers of the Indo-European language and racial type.

The men of the same race who first made the more deadly long bronze sword took advantage of a similar superiority, and the Celts who replaced it with weapons of much stronger iron became in their turn the masters wherever they spread. Because their new technology also enabled them to increase greatly their food production, the Celts would have been able, in the thickly forested parts of western Europe at least, to swamp the earlier Indo-European and aboriginal inhabitants by mass migration rather than by a genetically much less effective change in the ruling elite alone.

In food-rich coastal areas, and particularly in the warmer southern and southeastern parts of the Indo-European lands, where the environment could support relatively large numbers of primitive hunter-gatherers, the initial settlers were probably thoroughly mixed with the aborigines by the time of the Battle Axe expansion. While the Aryan warriors who destroyed the agrarian cities of northern India around 1500 B.C. had nothing but contempt for the "dark ones" (as they refer to

the aborigines in the Vedic literature), it is thus quite possible that the creation of the despised inhabitants' relatively advanced but stagnant civilization had been the work of a tiny but vigorous Indo-European minority which already had vanished. Indeed, that is the case in the Indian subcontinent today, with the now-vanished British conquerors and culture-bearers of the 18th century in a similar role to that of their ancient Aryan forebears. Certainly the Aryans—the "Shining Ones," a name they used both in the figurative sense of "noble" and literally, on account of their bloneness—were well aware of the genetic danger of race-mixing. The Hindu caste system originated with their ultimately unsuccessful attempt to reinforce racial segregation by incorporating it into their religion.

A great deal of information as to what the Celts made of their Aryan inheritance may be gathered from the well-preserved literature of Ireland, at the other end of the Indo-European range. This shows us a very hierarchical system of up to a hundred petty kingdoms, each occupied by a *tuath*—meaning "tribe" or "people"—and led by its *ri*. Each of these minor kings was bound by oath to his *ri ruirech*, the "over king" of one of the five wider provincial kingdoms, who in turn owed allegiance to the High King seated at Tara.

Society below the king was divided into three sections: the *aes dana*—the intelligentsia—made up of Druids, bards, jurists, and skilled craftsmen; a warrior aristocracy of land owners; and the class of freemen, commoners, and minor craftsmen. This arrangement is very similar to that recorded by Caesar in Gaul: *druides*, *equites* ("knights"), and *plebs*.

At the bottom of the ladder in both Ireland and Gaul came slaves and kinless outlaws. In parts of Celt-dom with a large pre-Celtic population the lower levels of society were initially composed entirely of these subjugated inferiors, but over the generations the lines were blurred. Even when this process was long advanced, however, the bards generally upheld the ancient conven-

tion that high rank in men and beauty in women went hand-in-hand with blonde hair, blue-eyes, and fair skin.

The rights and obligations of each class were clearly defined by custom. Here was a homogeneous and stable hierarchy which needed no "police" to maintain social order; tradition and the threat of banishment from the communal religious rituals were quite sufficient. The parties in any dispute were bound to accept the ruling of the *brithem* jurists. Prisons were unknown; the basis of punishment and restitution for serious crimes such as murder being the payment of a fixed "honor price," which varied according to the rank of the injured party. Payment of this sum wiped out the guilt of the crime and its injury to the honor of the victim and his family, thereby avoiding the perpetual warfare which inevitably results from blood feuds in less disciplined tribal societies.

Various Germanic peoples, including the Saxons, used the same system: *Wergeld*, literally "man gold." Unlike the later Saxons, however, among the Irish such payments were not made solely by the guilty party alone, but by his entire extended family, his *fine*. This kin group spanned four generations, and its members were jointly liable for the actions of any person within those four generations. This obligation was matched by a right to a share in the inheritance of the elders of the *fine* when they died.

Naturally, this institution created powerful bonds of mutual responsibility and support which helped to impose a complex pattern of laws with a relative scarcity of legal machinery. In the words of Professor Powell, "the maintenance of customary law was not due to the power of any central authority, but it in fact rested on its own venerability, ritual potency, and popular acceptability."

Although the heroic poetry of the Celts emphasizes the importance of the actions of great men and exceptional women, their society was geared towards the preservation of the entire folk community, rather than the "rights" of any individual. All ranks were restricted by their

status as to what they could and could not do. A king who failed in battle was expected to commit suicide or to give himself up to the enemy as a sacrifice to save his people. Many of the Irish tales feature kings or heroes dying violent deaths, often by fire or drowning, on feast days. Such stories are almost certainly based on memories of the ritual sacrifice of aging or ailing kings in order to restore agrarian fertility by making way for a new and virile young consort for the goddess of the tribal land. If there was any facet of sky-based and patriarchal Celtic religion strongly influenced by the earth-based and matriarchal faith of the earlier, Atlanto-Mediterranean agriculturalists, it was this.

Perhaps an even deeper gulf between the organic society of the Celts and today's atomized and alienated individualism is the fact that people only enjoyed whatever rights they were entitled to within their own community. An individual who had, for one reason or another, lost or been cast out by his kin group had no rights at all. An identical state of affairs existed in Wales until early medieval times, where the kinless *alltud* was regarded as a cross between outlaw and slave.

The Welsh kindred—the *cenedl*—also spanned four generations. Even today, the Celtic-speaking populations in the western fringes of the British Isles are well known for the importance they place on their family trees and on knowing who is related to whom.

Its kinship laws gave the Celtic world great stability. Likewise, an overall cultural unity was maintained over great distances by the fact that the *aes dana* were excepted from the requirement to remain in their tribal territory. The bards and jurists in particular wandered where they wished or where events demanded. Traders and skilled craftsmen also seem to have been unrestricted.

For whatever reason a Celt became a traveller, he would have found a communications system which was at least as good as that of medieval Europe. Not only does the widespread use of heavy goods carts and fast, light personal chari-

ots imply a well-kept road system, but the Irish laws actually tell us how it was maintained. The obligations of each community for the upkeep of the roads running through its area are clearly set out, as are the arrangements for ferry services at major river crossings.

Nor did the sea present any obstacles. Caesar's account of the wars in Gaul includes comments on the immense navy of the Veneti, a maritime tribe in southern Brittany occupying the area around the modern port of Vannes. In 56 B.C. this people and their allies from the rest of the Armorican coast and Britain opposed the Romans with a fleet of 220 massive ships. Their oak planks were "fastened by iron nails as thick as a man's thumb" and their sails were made of thin leather. Unfortunately for the Celts, a sudden shift in the wind left their heavy vessels at the mercy of the lighter Roman ships, and the defeated crews drowned themselves rather than surrender. Nevertheless, the ability to muster such a fleet of ocean-going vessels with experienced crews gives an indication of the seafaring skills of the Gauls.

Throughout much of the Celtic era, the trade facilitated by this communications network was based on barter, with wealth itself being reckoned in cattle. Long, sword-sized ingots of raw iron seem to have been used as a form of currency, however, and in view of the importance of salt in the preservation of winter food supplies it is likely that the Celts also used it as a medium of exchange, just as Roman legionaries were later to receive salt as part of their wages (the *salarium*: hence, "salary"), which was used to pay for goods and services supplied by occupied peoples. The use of coins reached Gaul in the late third century B.C., with the style of the early currency inspired by the gold *staters* of Macedon and the silver coins of the western colonial Greeks.

At about the same time the Gauls began to move away from their traditional scattered and undefended rural settlement pattern. After four hundred years of peace, they now established walled towns on strategic hilltops, known to the Romans as *oppida*. It is unclear to what extent

this was a response to the growing threat of invasion, first by Germanic-Celtic tribes from across the Rhine and later by Roman legions, and how much urbanization was due to increased trade and the fashionable example of Rome. Certainly the *oppida* developed far beyond the original use of hilltop enclosures for occasional festivals. The hill fort of Bibracte, the site of which was near Autun in modern France, encompassed 335 acres, dwarfing the Homeric settlement at Troy, which covered a mere five acres.

Such evidence of large local populations, together with classical material such as the estimate of the first-century B.C. Greek historian Poseidonius that the largest of Gaul's three hundred or so tribes could raise 200,000 men and the smallest 50,000, leads Hubert to conclude that the population on the eve of Caesar's conquest was in excess of 30 million: at least as big as that of France under Louis XIV. The many tribes making up this vast population were linked together in sixteen separate, large groups, which the Romans termed *civitates* or *nationes*. Each of these possessed its own name and capital *oppidum*. Hubert points out that the names of many of these are perpetuated in France to this day—Paris was the capital of the Parisii, Trier the tribal center of the Treveri, and so on—and goes so far as to claim that the political divisions of modern France are based essentially on the Gaulish structure taken over by the Romans.

Each of the *nationes* had its own king, although by Caesar's time the king's influence was giving way to that of the *vergobret*, or chief magistrate, further evidence that the Celtic world was increasingly coming under the influence of bureaucratic Rome. Each kingdom was in turn divided into *pagi*, to use the Roman term; to the Romans a *pagus* was a village, but as applied to the Gauls it meant a rural district or province. The major divisions of each Gaulish army were the *pagi*.

In 221 B.C. the mixed Iberian and Celtiberian tribes of Spain were attacked and quickly defeated by Hannibal, the great general of Rome's deadly rival on the North African coast, Carthage. Hannibal



CELTIC FARMHOUSE is a reconstruction of ruins from about 600 BC, near Vienna.

was joined by a few Celtic allies as he marched on through the mainly Ligurian south of Gaul, but most of the Celts stood aloof as the fortunes of Hannibal's war with Rome lurched from one side to the other. Finally, with disastrous timing, large numbers of Celts threw their lot in with the Carthaginians when the latter were already effectively defeated. As a result the Celts of southern, and particularly Cisalpine, Gaul were broken with heavy losses. Although the Gaulish colony in northern Italy was not formally annexed as a province until 82 B.C., the failure of the adventure with Hannibal pushed the Celtic boundary in the Italian peninsula northward to the Alps by 178 B.C.

The Roman armies which had entered Spain to stop Hannibal did not leave when he was defeated. From 197 B.C. until 133 B.C. the campaign to subdue the Celtiberians went on with only short breaks. As we have already noted, the native resistance seems to have been led by a Celtic aristocracy, but in spite of their resistance and continual rebellions, the whole of Spain was effectively under Roman rule by 154 B.C.

Since the Celts of Spain had already been more or less absorbed by the Mediterranean majority, this

Roman success had no immediate effect on the true Celts further north. But the conquest of Spain and the destruction of Carthage greatly increased both the manpower and resources of the growing Roman Empire. The days when the Gauls could count on their freedom without fighting for it were numbered.

A more immediate threat to the Celtic heartland, however, was the increasing pressure from land-hungry German tribes pushing over the Rhine. In 71 B.C. the Celtic Sequani of Gaul invited the Germanic Suevi to join in an attack on their Celtic neighbors, the Aedui in the Rhone valley. The Aedui were themselves divided by a power struggle between their former king Divitiacus and his brother and popular successor, Dumnorix. Divitiacus, in his position as *vergobret*, appealed to the Romans for help against the Germans.

Imperial ambitions, the wealth of Gaul, and the memory of the threat posed by the Celts in the past had already persuaded the Romans to attempt to conquer the Gauls north of the Alps, so this was the opportunity for which Caesar had been waiting. His legions defeated the Germans, and then with the help of his Aedui allies he turned on the

Belgae and the other independent tribes. Having fought his way to the Channel coast, Caesar undertook two brief expeditions, in 55 and 54 B.C., against the southern Britons who were sending reinforcements to their continental cousins.

The conquest of Gaul was a triumph for Rome and an object lesson in the power of organization: a relatively tiny but well-trained and well-equipped force overcame far greater numbers which were lacking in unity and discipline. Breaking the power of one Gaulish tribe after another, a total of just 60,000 legionnaires led by a brilliant commander conquered a martial people numbering millions. Not until the British conquest of India in the 18th century were so many again subdued by so few. Caesar's campaign lasted eight years, but only in the last few did the Celts make a determined effort to resist on a "nationwide" basis.

By the end of 54 B.C. Gaul was in ruins, with more than three million of her best warriors dead or enslaved and 800 hill forts and villages razed to the ground. In the wake of the legions came the slavers, hurrying to make a quick profit. This

trade already was dominated by Levantine immigrants, notably Jews and Syrians. No doubt these racial aliens, then as now, found the blondest girls the most desirable and the most profitable. As the flower of Gaul's youth were driven in chains to the slave markets of Rome, Ambiorix, king of the Eburones, led an attack on a Roman fortress on the middle Moselle. The uprising spread like wildfire throughout the most purely Celtic north and center of the country. The desperate Celts adopted scorched earth tactics to deny the invaders food, and for two years the struggle hung in the balance. No quarter was given on either side: after seizing the rebel town of Avaricum, Caesar ordered that every one of its 40,000 inhabitants be put to the sword. The hideous torture of Celtic prisoners was routine. The struggle for freedom had become a fight for survival.

In mountainous central France lived the Arverni, a people whose name is still preserved in that used for the region, the Auvergne. Their king was the charismatic Vercingetorix, a Celtic name meaning "war-

rior king." He soon showed himself worthy of his name. Joining the uprising, Vercingetorix inflicted several heavy defeats on the Romans, rousing the hopes of many who had thought that all was lost. Tribe after tribe flocked to his banner, and it began to look as if Caesar might be driven back across the Alps.

Although the Celts were fearless warriors, they were too impetuous and individualistic to accept the discipline which was needed to defeat the Romans. Chances of a crushing victory were thrown away until, in the summer of 52 B.C., Caesar trapped Vercingetorix and 80,000 followers in the fortified town of Alesia, on the Seine well upstream from modern Paris. Preparing for a long siege, Caesar ordered his own men to construct an outer ring of defences of their own to hold off any attempt by the Gauls to relieve their heroic leader. By the time the expected reinforcements arrived, the Roman fortifications were complete. The huge army of a quarter of a million men, drawn from 41 tribes, made repeated but futile attempts to break through, and the Celts encir-



VERCINGETORIX surrenders to Caesar at Alesia in 52 BC, ending hope of Celtic independence (artist's conception).

cled in the ring of Roman steel slowly starved.

Finally, in the cool dawn of a late September day, in a valiant attempt to save his men from certain death, Vercingetorix rode out and surrendered himself to Caesar. The defeated hero was sent to Rome in chains. Without its inspiring leader the rebel confederation quickly crumbled, and the remaining pockets of resistance were easily mopped up. Caesar took ferocious revenge for the shock of his near defeat. After taking the town of Uxellodunum, for example, he had the hands of every prisoner chopped off.

Thus the once mighty tribes of Gaul were utterly conquered by a Rome which, although many of her military leaders, soldiers, and men of letters were still of Nordic stock, was already irreversibly mongrelized. The end of the Celts as a world force was symbolized during Caesar's triumphal procession through Rome in 46 B.C., when Vercingetorix was dragged from his dungeon to be strangled and beheaded in the Forum for the entertainment of the braying, half-caste mob.

Back in Gaul the following years saw a number of scattered uprisings, but the surviving Celtic aristocrats quickly found that there were distinct personal advantages for them in cooperating with the new regime. Under the old laws of their people, kings had ruled their tribal land, but did not own it. Their power and prestige were tempered by customary duties, and under no circumstances could a king sell or otherwise alienate a single square foot of his tribe's patrimony. Under the new regime, on the other hand, while huge tracts of land were given to Roman speculators and army veterans, large parts of what was left now became the personal possessions of the local king and his direct descendants. This led to a rapid breakup of the old social order and the speedy creation of a heavily Romanized native upper class whose interests coincided with those of their conquerors rather than with those of their own folk. Deprived of their true leadership, the last desperate rebellions were ineffective peasants' revolts.



CEL TIC PRISONERS are forced to pass under the yoke by Roman conquerors.

Large numbers of Gaulish refugees sought a safe haven across the sea in Britain. Once again, however, the wealth and prestige of Rome weakened the resolve of a number of local British kings. Some, such as the Cantii—whose name is preserved in the English county of Kent between London and the Channel—were already effectively puppets by the time Claudius launched a renewed Roman assault on the island in 43 A.D. The heroic leader of the British resistance, Caratacus, defeated in the south of the country, headed north to gain fresh support, but was treacherously handed over to the Romans by Cartimandua, Queen of the Brigantes. Like Vercingetorix, the prisoner was taken in chains to Rome, but the shameful memory of the Romans' ancient defeats by the Celts was now in the distant past, and Caratacus justified his defiance so eloquently that he and his family were freed.

The ruthless dispossession of the British Celts continued apace, however. Once again, the squabbling tribes realized their mortal danger too late. In 61 A.D. Suetonius destroyed the last Druid stronghold on the island of Mona, known in English as Anglesey, but still to the Welsh as Mon, then turned south to deal with the Iceni and their allies. Their rebellion was sparked by the expropriation of Queen Boudicca's lands and the rape and flogging of her daughters. It spread throughout

the southeast, with the total destruction of the three main Roman cities, Camulodunum (Colchester), Verulamium (Saint Albans), and the important new trading center of Londinium. Both the revolt and its suppression were particularly brutal affairs, with the few surviving rebels being enslaved and worked to death draining the low-lying, disease-ridden fen country north of Cantabrigensis (modern Cambridge).

The lowland parts of mainland Britain were rapidly Romanized and remained so for nearly 400 years. Caledonia, the bulk of modern Scotland, however, was fiercely defended and too poor to be worth the effort of subduing. This northern border of the Roman Empire fluctuated several times, but was finally stabilized along the line of the great wall and chain of forts and watchtowers built by the Emperor Hadrian from Carlisle to the North Sea estuary of the Tyne. The Welsh mountains too were not worth completely pacifying, although a network of military roads and forts ensured that the natives didn't interfere with the lead or gold mines. Only Celtic Ireland remained completely independent, though during Agricola's campaign in southern Scotland the great general kept a disaffected Irish chieftain by his side as a potential ally and calculated that the island could be subdued with a single legion. Fortunately for

our posterity, Agricola had more pressing business elsewhere, and Ireland, once a conservative backwater of the Celtic world, now became its sole survivor.

We have already seen how this happy accident bequeathed us a large body of what is essentially Iron Age literature. Much of this deals with the doings and deaths of kings, thereby reflecting the interests of the poets' aristocratic patrons. But the fragments of archaic poetry and prose also show a great appreciation of natural beauty. For example, the song of the hermit Marbon to his brother, the king of Connaught, tells of the joys of his lonely life in the forest:

*The voice of the wind against the branchy wood
Upon the deep-blue sky:
Falls of the river, the note of the swan,
Delicious music.*

The significance of such snippets is explained well by Kuno Meyer in his *Introduction to the Ancient Irish Poetry*: "In Nature poetry the Gaelic muse must vie with that of any other nation. Indeed, these poems occupy a unique position in the literature of the world. To seek out and watch and love Nature, in its tiniest phenomena as in its grandest, was given to no people so early and so fully as the Celt." Here, surely, is the source of the impulse which, for all our industry and technology, also puts Western man at the forefront of efforts to conserve nature for its own sake all over the world.

As with Celtic literature, so the La Tene artistic style, which ceased almost overnight when the Roman conquest destroyed the patronage of the aristocracy, continued to develop in Ireland. Harnessed by a native church with strongly Celtic undertones, the La Tene style enjoyed a long final flowering until the Viking invasions. The fantastic imagery of sinuous plant tendrils merging into strange animals and the heads of birds and dragons graced not only the tall, stone crosses which still dot the countryside, but also the pages of many handwritten religious works, such as the *Book of Durrow*. The famous *Book of Kells* dates from between 760 and 820 A.D., and in its richly illuminated pages it is possible to find superb examples of virtually every

motif and piece of artwork ever produced in the entire Celtic world. Irish silversmiths raised Celtic art to its most dazzling peaks. The master craftsman who made the eighth-century Ardagh Chalice used typical La Tene enamelling and abstract swirls, but made them more dramatic than ever by abandoning the old practice of covering every scrap of surface with intricate detail. His own superb designs stand out from the areas of plain, pure silver which he dared to leave unadorned. This is not a well-made trinket from a rude rural backwater; this is one of the most beautiful man-made objects ever contrived on planet Earth.

Long before this last artistic flowering, the final collapse of Rome early in the fifth century A.D. left the former Celtic provinces to fend for themselves and, perhaps, to take back control of their own destinies. The softened, urbanized inhabitants of Gaul proved totally incapable of doing either. In spite of a general drop in population as a result of the various problems created by the Roman "system collapse," the population of the country must still have numbered millions. Even so, they

offered no effective resistance to the waves of marauding German tribes who swept through the crumbling defences along the Rhine, alternately requesting or seizing land, or simply looting and demanding protection money from the cowering citizens of the wealthy towns and cities.

The Britons seem to have put up a stiffer fight, perhaps because their province was already strongly militarized as a result of fending off hit-and-run raids and land-grabs, not just from Germanic pirates on the south and east coasts, but from the untamed Picts from beyond Hadrian's Wall, and from the incursions of the Irish, who, just to confuse the issue, were in those days known as Scots. But in spite of some victories and a general revival in about 500 A.D., which may be the root of the legend of King Arthur, the lowland Britons were steadily overwhelmed by the Germanic invaders of their island.

The earliest surviving British poem, the *Gododdin*, relates how a handpicked army of heroes marched in about 600 A.D. to glory and death at Catraeth (modern Cat-



ARDAGH CHALICE, of silver, gold, and bronze, was made by a Celtic craftsman in Ireland in the eighth century and is a splendid example of late La Tene metalwork.

terick in northeast England) in a vain attempt to win back their lost lands.

*The warriors rose, they mustered together.
All of the one intent, they charged.
Short their lives. Long their kin miss them.
Seven times their own number of English they
slew.
In that contention, they made women widows.
On the lash of many a mother are tears.*

The surviving fragments of the ninth-century saga dealing with the life three centuries earlier of Llwyarch the Old give a vivid picture of the Celtic collapse. The verses tell how his last son falls defending a ford against the English; how Heledd, sister of the dead Cynddylan, laments in the cold ruins of his great hall, and how the sea-eagles feast on the bodies of her slain kinsmen near modern Shrewsbury, in the border lands between England and Wales:

*Eagle of Eli, loud it cried tonight,
It swam in men's blood.
There in the trees! And I've misery on me.
Grey-capped eagle of Pengwern, tonight
Is its claw aloft,
Greedy for the flesh I loved.*

Celtic society was also badly weakened by the emigration of large numbers of aristocrats and the intelligentsia to the part of northern Spain still known as Galicia and particularly to the northwest of France, which was thenceforth called "Little Britain": Brittany. There is also some evidence that the rough and uneducated Anglo-Saxons had a higher birthrate to add to the effect of continual reinforcement by new boatloads of adventurers, land-hungry farmers, or refugees from other tribal migrations in continental Europe.

Perhaps to the ordinary Romano-Briton in the street, the final destruction of what remained of his culture and ethnic identity was not so different from the experience of today's outbred builders of the great cities of America, Canada, Britain, and the other formerly Celtic lands of Western Europe, as they join the "White flight" to the suburbs or even to new lands in the vain hope of escaping the deluge of today's far more alien barbarians.

This process of "Celtic flight" continued on and off for centuries.

The English conquest of Ireland led to Irish soldiers by the thousand taking service in European armies. A little later the Presbyterian Scots-Irish sought to escape Anglican religious persecution by joining the early settlers in America, where they played a leading role in the War of Independence. In the next century the Catholic Irish followed in their millions, while smaller numbers formed the rough-and-ready backbone of White Australia.

At the same time, some thousands of Welsh nationalists decided to take even more drastic steps to escape the domination of the old Saxon enemy and established colonies in Spanish South America, particularly Patagonia. Their short-lived independence was quickly ended, and their assimilation is now effectively complete. More than a century later, however, at the time of the Falklands War, some of the Argentinian conscripts facing British regiments which included the Welsh Guards were themselves Welsh speakers. This neatly symbolizes the way in which the Celtic peoples, having lost their own cultural identity through their failure to develop effective large-scale political unity, now only appear in world history in events directed by others.

During the American Civil War, Northern recruiting agents toured Ireland, offering the oppressed peasantry the chance both of a new life and a chance to hit back at the "Saxons" by helping to defeat the predominantly English stock of the Confederacy. Having said which, several military historians have seen in the heroic charges and wild yell of the Rebels the last gasp of the furious rush to battle with which the ancient Celts routed even the armies of Rome.

Other commentators, however, reserve that honor for the Protestant Ulster division, which was the only section of the British army to get beyond all of its objectives in the first day of the Battle of the Somme in 1916, at a cost of more than 6,000 casualties in a few hours. Their southern Irish counterparts, also all volunteers, were the only other Brit-

ish division to achieve all its objectives in that same terrible slaughter. The English generals, who for centuries reserved their Scottish, Irish, and Welsh regiments for the most desperate and bloody moments of decision, seem to have seen in them some reckless fire not to be found in the ranks of their equally brave, more dogged, but less wild English troops.

Whatever the collapse of their world felt like at the time, the might of the Celts has gone forever. We have seen how, in the remote and rocky fastnesses where Europe meets the Atlantic, their language and culture have clung on for centuries, ironically among peoples who were far less Celtic racially than the larger populations which have vanished without linguistic or cultural trace in modern Germany, France, the Low Countries, and England.

Several of the Celtic languages are at present enjoying a limited revival as part of a natural local reaction to the alienated consumerism of modern Europe. But the numbers involved can never be anything other than totally insignificant in geopolitical terms. The survival of even the memory of the Celts therefore depends completely on the survival of the White race as a whole.

In particular, such hope as there is for the future rests with the peoples of the English- and German-speaking world. Although they have often shared their Celtic cousins' tendency to division and fratricide, these nations at least have the numerical, technological, and military potential to regain the position of world dominance which they have lost so recently through subversion, stupidity, and treason. They are all descended from the "barbarians" who reinvigorated Aryan Europe after the dark, multi-racial centuries of decadent Rome. Whether or not they can survive the 21st century is not yet clear, but ever since the fifth century, when they cleansed the mess that Rome had made of the Celtic lands, the western vanguard of the White race has been manned by the various branches of the great people known as Germans. □

Enemies on the Right: The John Birch Society and Individualism

by William L. Pierce

Ever since the Oklahoma City bombing the nation's oldest extant anti-Communist organization, the John Birch Society, has been explaining to anyone who would listen that the bombing probably was done by leftists just to embarrass genuine patriots (such as the Birchers) and tar them with the brush of "extremism." Nothing agitates and humiliates the Birchers more than the blanket condemnation by the Clintonistas of right wingers as terrorists or potential terrorists.

The June 24 issue of the Birch Society's weekly magazine, *The New American*, contains one of the group's latest efforts to distance itself from "extremism." It is an article titled "Hard Left's 'Right-Wing' Kin" and was of special interest to me not only because it made a personal reference to me as a "neo-Nazi agitator" and hinted that I may actually be a secret Communist, but because it also reminded me of the time, more than 30 years ago, when I was briefly a member of the John Birch Society myself.

I was a young physics professor then, the war in Vietnam was raging, the Reds were busily recruiting a Fifth Column on university campuses in order to support their side of the war effort on the home front, and I was trying to make sense of it all. I had seen enough Communist propaganda—and especially enough of the greasy types behind that propaganda—to know that I didn't like Communism, and I turned to the Birch Society chapter in the little town where I was teaching. One thing I am grateful to the Birch Society for is that it directed me to a number of books on Communism, and from those books I learned enough about the nature and background of Communism that I knew I wanted to learn much more. That was really the beginning of my education: the start of my quest for understanding about history, race, politics, and, in fact,

nearly everything except the physics and mathematics to which I had devoted myself until that time.

The half-dozen or so other members of the chapter seemed to be decent enough, if not very stimulating, fellows. The term that best characterizes them is "middle class." They were pretty much the sort one can meet in any American Legion hall, except they were a little more intense—especially when talking about the Communist Conspiracy, which was practically the only thing they talked about.

By the third meeting I attended, my studies on the subject had taken me well beyond the recommended books, and so in all innocence I blurted out: "You know, it's clear that the reason the Reds are getting such sympathetic press coverage is because so many of the media are owned or controlled by Jews. I think we ought to emphasize the connection between the Jewish founders of Communism and today's Jewish media bosses in our publications." One or two of the other members present murmured their assent, but the majority looked decidedly uncomfortable. The chapter coordinator piped up, "No, that's something we mustn't talk about." He pressed a copy of a pamphlet into my hand. "You take this home and read it."

The pamphlet, written by the founder and leader of the Birch Society himself, Robert Welch, was *The Neutralizers*. Its message was that the only enemy was "the Conspiracy," against which all real Americans, regardless of race, color, or creed, should be united. Anyone who raised the race issue or the Jewish issue was probably a Communist agent trying to divide anti-Communist Americans along racial or ethnic lines and thereby "neutralize" them. Certainly, there had been Jews involved in the Conspiracy, he wrote, but there also had been many non-Jews. Furthermore, some Jews were anti-Communists.

Therefore, it was wrong to associate Jews with Communism.

After reading *The Neutralizers* I wrote a long letter to Welch, pointing out that my own studies had convinced me that Jews had much more than an incidental involvement in Communism. In fact, I told him, I was convinced that the real enemy of our people was the Jew, and that Communism was merely one of the weapons that the Jew was using against us at this time. Welch was not impressed by my evidence or my arguments, and the John Birch Society and I parted company.

Today, with Communism receding into irrelevance in most places, the great enemy of the Birch Society has been generalized to "collectivism." Communism is a form of collectivism, as is any brand of socialism—including, especially, National Socialism. Racism and anti-Semitism also are forms of collectivism. In general, any "ism" which asks the individual to give his loyalty to a collective entity or which deals with other individuals collectively is collectivism and, according to the Birchers, is the greatest of all evils. In their eyes collectivism is the preeminent distinguishing feature of the left, whereas individualism characterizes the right.

Political theory clearly is not the Birchers' forte. They claim to be patriots, but what could be more collectivist than patriotism?

In the June 24 issue of *The New American* a Birch writer rails at various "right-wing extremists," including former National Alliance member Robert Mathews:

From *The Turner Diaries* Mathews borrowed the concept of an oath-bound subversive underground, organized in autonomous cells, whose mission is to foment a race war. His eager study of neo-Nazi literature led him to develop a passionate attachment to collectivism. In a 1981 speech before a neo-Nazi gathering Mathews urged: "Let us not only preach, let us live racial economics. In [our movement] we are not only eating, breathing, and sleeping, we are growing together as

one mind and one body. . . . [W]e know not the meaning of 'mine,' it is 'ours,' our race, the totality of our people. . . ." While such sentiments are alien to the individualist right, they are quite compatible with the collectivist ethics of the left.

What the Birchers want to demonstrate is that the folks the media and the Clintonistas are denouncing as dangerous "right wing extremists" are not really rightists at all but really are leftists, not only because of their collectivism, but also because of their use of leftist ideas and tactics. Furthermore, the author of the article hints darkly, their real purpose may be to give the Birchers a bad name and implicate them in "extremism."

To support this point the article quotes from one of my *American Dissident Voices* broadcasts, in which I predict an escalating cycle of anti-government terrorism and government repression. Says *The New American*:

What is truly remarkable about this observation from a supposed denizen [Pierce] of the "far right" is its similarity to the strategic vision offered by Marxist theoretician Carlos Marighella in his *Mini-Manual for Urban Guerrillas*. Terrorists attack innocent people and subvert public order, explained Marighella, in order to provoke governments "to intensify repression. The police roundups, house searches, arrests of innocent people make life unbearable. . . . Rejecting the 'so-called political solution,' the urban guerrilla must become more aggressive and violent, resorting without letup to sabotage, terrorism, expropriations, assaults, kidnappings, and executions, heightening the disastrous situation in which the government must act. . . ."

Another interesting parallel between Pierce and Marighella is provided by the description Pierce offers of *The Turner Diaries*. Contradicting those who say the novel was a blueprint for the Oklahoma bombing, Pierce maintains that the "action in the novel is urban guerrilla warfare"—in other words, the type of subversive violence which Marighella and other Marxists have extolled. . . .

Professor [Brent] Smith [of the University of Alabama, the Birchers' "expert" on terrorism] sees a remarkable kinship between the Marxist Marighella and the neo-Nazi Pierce: "The similarities between these guys are rather amazing. Both of these guys authored relatively obscure books which have influenced terrorists. Both of them have promoted urban guerrilla warfare conducted by subversives who use the cellular model of organization. They advocate the use of the same violent methods to achieve almost the same political goals."

Is this a case of the "extreme right" mimicking successful initiatives of the "extreme left," or is there perhaps a deeper affinity involving conscious deception and *agents provocateur*? There are prece-

dents which suggest that the latter alternative is a very realistic possibility.

In other words, my theoretical analysis of the dynamics of the interaction between revolutionaries and government in a modern, industrialized and urbanized society has some similarities to the analysis made by the Marxist Marighella. Therefore, Marighella and I must be in bed together. Furthermore, my real aim is to discredit respectable right wingers: i.e., the Birchers. Otherwise, why would I write books that cause the media and the government to say nasty things about right wingers?

Are the Birchers really that obtuse?

Probably not. The thing to understand about the Birchers is that they are characterized more by their social situation than by ideology. They are quintessentially *bourgeois*. There can be no doubt that they genuinely loathe and fear Communism, although their anti-Communism has different motivations from mine. They hate Communism because of its levelling tendency: because it is a threat to property and social status, not because it is a threat to the race.

Their generalization of their anti-Communism to anti-collectivism is flawed, as noted above, because it denies them the patriot status which they also claim. Certainly, many Birchers really are patriots—in the old-fashioned, geographical-nationalist sense, in which any featherless biped born north of the Rio Grande and south of the 49th parallel or duly "naturalized" is a fellow countryman—instead of doctrinaire individualists. But hyperindividualism—the doctrine that the individual owes no loyalty to any entity beyond himself and that he should judge every other person only as an individual and disregard group characteristics—does suit a great many Birchers, especially those in leading positions in the organization.

Thus, there are Birchers who really do prefer the company of wealthy Jews and Blacks to working-class Whites, despite the fact that the organization is virtually all White and Gentile—except for a handful of Jewish writers associated with Birch publications and two or

three showcase Black conservatives. Most Birchers in arguing the race problem will offer the undeniable fact that there are decent, hard-working Black families with clean, well-behaved children who make better neighbors than some trashy, welfare Whites with undisciplined children, and they will consider that that fact settles the argument. In other words, their mental horizons simply do not extend beyond individualism: they do not concern themselves with the race-wide implications of issues, because only the personal, individual implications are meaningful to them.

It would be a mistake, however, to predict on the basis of ideology alone what position the Birch Society is likely to take on a given issue. The average Bircher will never take a position that is likely to get him drummed out of the country club in disgrace, regardless of ideological considerations. The Birchers customarily bend ideology to suit the needs of fashion.

For example, Birch ideology is as unequivocally pro-Second Amendment as it is anti-Communist, but the almost universal Jewish opposition to the Second Amendment makes the average Bircher no more leery of Jews generally than does the Jewish role in Communism. A couple of years ago a recruiting advertisement for the Birch Society in *The New American* headed "Stick to Your Guns!" was pointed out to me. The ad presented the Society as a supporter of the American's right to keep and bear arms, but instead of criticizing Congressman Schumer or Senator Feinstein for their support of anti-gun legislation it took a swing at Adolf Hitler with the statement: "Hitler required gun permits for all but Nazi officials. The German people were disarmed and were unable to oppose the Nazis."

I wrote to the editor of *The New American* to correct his error. Among others my letter contained the paragraph:

The National Socialist government of Adolf Hitler required most German citizens to obtain a permit before purchasing a handgun. No permits were required for rifles or shotguns. The National Socialist law requiring a permit to purchase a handgun was actually an amelioration of a law which had been enacted by a predecessor

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Knut Hamsun and the Cause of Europe

by Mark Deavin

After fifty years of being confined to the Orwellian memory hole created by the Jews as part of their European "denazification" process, the work of the Norwegian author Knut Hamsun—who died in 1952—is reemerging to take its place among the greatest European literature of the twentieth century. All of his major novels have undergone English-language reprints during the last two years, and even in his native Norway, where his post-1945 ostracism has been most severe, he is finally receiving a long-overdue recognition.

Of course, one debilitating question still remains for the great and good of the European liberal intelligentsia, ever eager to jump to Jewish sensitivities. As Hamsun's English biographer Robert Ferguson gloomily asked himself in 1987: "Could the sensitive, dreaming genius who had created beautiful love stories . . . really have been a Nazi?" Unfortunately for the faint hearts of these weak-kneed scribblers, the answer is a resounding "yes." Not only was Knut Hamsun a dedicated supporter of Adolf Hitler and the National Socialist New Order in Europe, but his best writings—many written at the tail end of the nineteenth century—flow with the essence of the National Socialist spirit and life philosophy.

Born Knud Pederson on August 4, 1859, Hamsun spent his early childhood in the far north of Norway, in the small town of Hamarøy. He later described this time as one of idyllic bliss where he and the other children lived in close harmony with the animals on the farm, and where they felt an indescribable oneness with Nature and the cosmos around and above them. Hamsun developed an early obsession to become a writer and showed a fanatical courage and endurance in pursuing his dream against tremendous obstacles. He was convinced of his own artistic awareness and sensitivity, and was imbued with a certainty that in attempting to achieve unprecedented levels of

creativity and consciousness, he was acting in accordance with the higher purpose of Nature.

In January 1882 Hamsun's Faustian quest of self-discovery took him on the first of several trips to America. He was described by a friend at



KNUT HAMSON

the time as "... tall, broad, lithe with the springing step of a panther and with muscles of steel. His yellow hair . . . drooped down upon his . . . clear-cut classical features."

These experiences consolidated in Hamsun a sense of racial identity as the bedrock of his perceived artistic and spiritual mission. A visit to an Indian encampment confirmed his belief in the inherent differences of the races and of the need to keep them separate, but he was perceptive enough to recognize that America carried the seeds of racial chaos and condemned the fact that cohabitation with the Blacks was being forced upon the American Whites.

Writing in his book *On the Cultural Life of Modern America*, published in March 1889, Hamsun warned that such a situation gave rise to the nightmare prospect of a "mulatto stud farm" being created in America. In his view, this had to be prevented at all costs with the repatriation of the "black half-apes" back to Africa being essential to secure America's future (cited in

Robert Ferguson, *Enigma: The Life of Knut Hamsun*, London, 1987, p.105). Hamsun also developed an early awareness of the Jewish problem, believing that "anti-Semitism" inevitably existed in all lands where there were Jews—following Semitism "as the effect follows the cause." He also believed that the departure of the Jews from Europe and the White world was essential "so that the White races would avoid further mixture of the blood" (from Hamsun's 1925 article in Mikal Sylten's nationalist magazine *Nationalt Tidsskrift*). His experiences in America also strengthened Hamsun's antipathy to the so called "freedom" of democracy, which he realized merely leveled all higher things down to the lowest level and made financial materialism into the highest morality. Greatly influenced by the works of Friedrich Nietzsche, Hamsun saw himself as part of the vanguard of a European spiritual aristocracy which would reject these false values and search out Nature's hidden secrets—developing a higher morality and value system based on organic, natural law. In an essay entitled "From the Unconscious Life of the Mind," published in 1890, Hamsun laid out his belief:

An increasing number of people who lead mental lives of great intensity, people who are sensitive by nature, notice the steadily more frequent appearance in them of mental states of great strangeness . . . a wordless and irrational feeling of ecstasy; or a breath of psychic pain; a sense of being spoken to from afar, from the sky or the sea; an agonizingly developed sense of hearing which can cause one to wince at the murmuring of unseen atoms; an irrational staring into the heart of some closed kingdom suddenly and briefly revealed.

Hamsun expounded this philosophy in his first great novel *Hunger*, which attempted to show how the known territory of human consciousness could be expanded to achieve higher forms of creativity, and how through such a process the values of a society which Hamsun believed was increasingly sick and distorted could be redefined for the better. This theme was continued in

his next book, *Mysteries*, and again in *Pan*, published in 1894, which was based upon Hamsun's own feeling of pantheistic identification with the cosmos and his conviction that the survival of Western man depended upon his re-establishing his ties with Nature and leading a more organic and wholesome way of life.

In 1911 Hamsun moved back to Hamarøy with his wife and bought a farm. A strong believer in the family and racial upbreeding, he was sickened by the hypocrisy and twisted morality of a modern Western society which tolerated and encouraged abortion and the abandonment of healthy children, while protecting and prolonging the existence of the criminal, crippled, and insane. He actively campaigned for the state funding of children's homes that could take in and look after unwanted children and freely admitted that he was motivated by a higher morality, which aimed to "clear away the lives which are hopeless for the benefit of those lives which might be of value."

In 1916 Hamsun began work on what became his greatest and most idealistic novel, *Growth of the Soil*, which won the Nobel Prize for Literature in 1921. It painted Hamsun's ideal of a solid, farm-based culture, where human values, instead of being fixed upon transitory artificialities which modern society had deemed fashionable, would be based upon the fixed wheel of the seasons in the safekeeping of an inviolable eternity where man and Nature existed in harmony:

They had the good fortune at Sellanraa that every spring and autumn they could see the grey geese sailing in fleets above that wilderness, and hear their chatter up in the air—delirious talk it was. And as if the world stood still for a moment, till the train of them had passed. And the human souls beneath, did they not feel a weakness gliding through them now? They went to their work again, but drawing breath first, for something had spoken to them, something from beyond.

Growth of the Soil reflected Hamsun's belief that only when Western man fully accepted that he was intimately bound up with Nature's eternal law would he be able to fulfill himself and stride towards a higher level of existence. At the root of this, Hamsun made clear, was

the need to place the procreation of the race back at the center of his existence:

Generation to generation, breeding ever anew, and when you die the new stock goes on. That's the meaning of eternal life.

The main character in the book reflected Hamsun's faith in the coming man of Europe: a Nietzschean superman embodying the best racial type who, acting in accordance with Nature's higher purpose, would lead the race to unprecedented levels of greatness. In Hamsun's vision he was described thus:

A tiller of the ground, body and soul; a worker on the land without respite. A ghost risen out of the past to point to the future; a man from the earliest days of cultivation, a settler in the wilds, nine hundred years old, and withal, a man of the day.

Hamsun's philosophy echoed Nietzsche's belief that "from the future come winds with secret beat of wings and to sensitive ears comes good news" (cited in Alfred Rosenberg, *The Myth of the Twentieth Century*). And for Hamsun the "good news" of his lifetime was the rise of National Socialism in Germany under Adolf Hitler, whom he saw as the embodiment of the coming European man and a reflection of the spiritual striving of the "Germanic soul."

The leaders of the new movement in Germany were also aware of the essential National Socialist spirit and world view which underlay Hamsun's work, and he was much lauded, particularly by Joseph Goebbels and Alfred Rosenberg. Rosenberg paid tribute to Hamsun in his *The Myth of the Twentieth Century*, published in 1930, declaring that through a mysterious natural insight Knut Hamsun was able to describe the laws of the universe and of the Nordic soul like no other living artist. *Growth of the Soil*, he declared, was "the great present-day epic of the Nordic will in its eternal, primordial form."

Hamsun visited Germany on several occasions during the 1930s, accompanied by his equally enthusiastic wife, and was well impressed by what he saw. In 1934 he was awarded the prestigious Goethe Medal for his writings, but he handed back the 10,000 marks prize

money as a gesture of friendship and as a contribution to the National Socialist process of social reconstruction. He developed close ties with the German-based Nordic Society, which promoted the Pan-Germanic ideal, and in January 1935 he sent a letter to its magazine supporting the return of the Saarland to Germany. He always received birthday greetings from Rosenberg and Goebbels, and on the occasion of his 80th birthday from Hitler himself.

Like Nietzsche's Zarathustra, Hamsun was not content merely to philosophize in an ivory tower; he was a man of the day, who, despite his age, strove to make his ideal into a reality and present it to his own people. Along with his entire family he became actively and publicly involved with Norway's growing National Socialist movement in the form of Vidkun Quisling's *Nasjonal Samling* (National Assembly). This had been founded in May 1933, and Hamsun willingly issued public endorsements and wrote articles for its magazine, promoting the National Socialist philosophy of life and condemning the anti-German propaganda that was being disseminated in Norway and throughout Europe. This, he pointed out, was inspired by the Jewish press and politicians of England and France who were determined to encircle Germany and bring about a European war to destroy Hitler and his idea.

With the outbreak of war Hamsun persistently warned against the Allied attempts to compromise Norwegian neutrality, and on April 2, 1940—only a week before Hitler dramatically forestalled the Allied invasion of Norway—Hamsun wrote an article in the *Nasjonal Samling* newspaper calling for German protection of Norwegian neutrality against Anglo-Soviet designs. Hamsun was quick to point out in a further series of articles soon afterward, moreover, that it was no coincidence that C.J. Hambro, the president of the Norwegian Storting, who had conspired to push Norway into Allied hands and had then fled to Sweden, was a Jew. In his longest wartime article, which appeared in the Axis periodical *Berlin-Tokyo-Rome* in February 1942, he also identified Roosevelt as being in

the pay of the Jews and the dominant figure in America's war for gold and Jewish power. Declaring his belief in the greatness of Adolf Hitler, Hamsun defiantly declared: "Europe does not want either the Jews or their gold."

Hamsun's loyalty to the National Socialist New Order in Europe was well appreciated in Berlin, and in May 1943 Hamsun and his wife were invited to visit Joseph Goebbels, a devoted fan of the writer. Both men were deeply moved by the meeting, and Hamsun was so affected that he sent Goebbels the medal which he had received for winning the Nobel Prize for idealistic literature in 1920, writing that he knew of no statesman who had so idealistically written and preached the cause of Europe. Goebbels in return considered the meeting to have been one of the most precious encounters of his life and wrote touchingly in his diary: "May fate permit the great poet to live to see us win victory! If anybody deserved it because of a high-minded espousal of our cause even under the most difficult circumstances, it is he." The following month Hamsun spoke at a conference in Vienna organized to protest against the destruction of European cultural treasures by the sadistic Allied terror-bombing raids. He praised Hitler as a crusader and a reformer who would create a new age and a new life. Then, three days later, on June 26, 1943, his loyalty was re-

warded with a personal and highly emotional meeting with Hitler at the Berghof. As he left, the 84 year-old Hamsun told an adjutant to pass on one last message to his Leader: "Tell Adolf Hitler: we believe in you."

Hamsun never deviated from promoting the cause of National Socialist Europe, paying high-profile visits to *Panzer* divisions and German U-boats, writing articles and making speeches. Even when the war was clearly lost, and others found it expedient to keep silence or renounce their past allegiances, he remained loyal without regard to his personal safety. This was brought home most clearly after the official announcement of Hitler's death, when, with the German Army in Norway packing up and preparing to leave, Hamsun wrote a necrology for Hitler which was published in a leading newspaper:

Adolf Hitler: I am not worthy to speak his name out loud. Nor do his life and his deeds warrant any kind of sentimental discussion. He was a warrior, a warrior for mankind, and a prophet of the gospel for all nations. He was a reforming nature of the highest order, and his fate was to arise in a time of unparalleled barbarism, which finally felled him. Thus might the average western European regard Adolf Hitler. We, his closest supporters, now bow our heads at his death.

This was a tremendously brave thing for Hamsun to do, as the following day the war in Norway was over and Quisling was arrested. Membership of Quisling's movement after April 8, 1940, had been

made a criminal offense retroactively by the new Norwegian government, and the mass roundups of around 40,000 *Nasjonal Samling* members now began in earnest. Hamsun's sons Tore and Arild were picked up within a week, and on May 26 Hamsun and his wife were placed under house arrest. Committed to hospital because of his failing health, Hamsun was subject to months of interrogation designed to wear down and confuse him. As with Ezra Pound in the United States, the aim was to bring about a situation where Hamsun's sanity could be questioned: a much easier option for the Norwegian authorities than the public prosecution of an 85-year-old literary legend.

Unfortunately for them, Hamsun refused to crack and was more than a match for his interrogators. So, while his wife was handed a vicious three-year hard-labor sentence for her National Socialist activities, and his son Arild got four years for having the temerity to volunteer to fight Bolshevism on the Eastern Front, Hamsun received a 500,000-kroner fine and the censorship of his books. Even this did not stop him, however, and he continued to write, regretting nothing and making no apologies. Not until 1952, in his 92nd year, did he pass away, leaving us a wonderful legacy with which to carry on the fight which he so bravely fought to the end. □

Enemies on the Right

government. Many German citizens took advantage of their right to purchase firearms and bought both handguns and long guns in substantial numbers during the Hitler period. The German people were not disarmed by Hitler's National Socialist government; they kept their personal firearms until they were disarmed by the democrat/Communist Allies in 1945.

I sent the editor a complimentary copy of my documentary book, *Gun Control in Germany, 1928-1945*, along with the letter. I received no acknowledgment in return, and the Birch Society continues to parrot its line about Hitler being a gun grabber. It's not really important to the Birchers that National Socialist Germany was militantly anti-Communist

and supported its citizens' right to armed self-defense, or that there were fewer "collectivist" demands on the individual German under Hitler than there are on the individual American under Clinton: what is important to them is not suffering the fate of Marge Schott by saying anything nice about Hitler or anything critical of Jews.

More than that, the Birchers are so desperate to be "respectable" that they spend half their time distancing themselves from those "extremist" patriots who believe that the time has come to do more than write polite letters to Congress—which is why the Oklahoma City bombing

has been such a nightmare for them. The Birchers really believe that it is possible to save America from "the Conspiracy" without jeopardizing either their bank accounts or their country club memberships, if those awful right-wing extremists—who are probably leftists in disguise trying to embarrass Birchers—would just go away.

Most of this mind-set is innate, an aspect of the stereotypical *bourgeois* personality. But just to be sure that the rank-and-file Birchers are thoroughly "neutralized," the Birch leadership has declared individualism and anti-collectivism to be the official ideology of the Society. □

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Book Reviews

BRAIN SEX: The Real Difference Between Men & Women

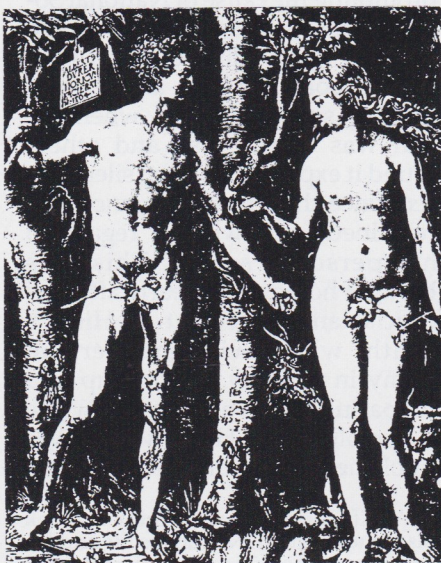
By Anne Moir and David Jessel. Carol Publishing Group (New York, 1991). Available from National Vanguard Books for \$20.95, postpaid.

"To maintain that [men and women] are the same in aptitude, skill, or behavior is to build a society based on a biological and scientific lie." (Moir and Jessel)

Does the opposite sex mystify you? Do you wonder why he is so uncommunicative? Are you amazed at times by her intuition? *Brain Sex* is a book dedicated to demystifying the differences between male and female behavior. Men and women act differently, according to authors Moir and Jessel, because our brains are structured differently.

Feminism holds that, except for obvious anatomical differences related to reproduction, men and women are essentially the same. Feminists argue that psychological differences — differences in interests, mental abilities, or emotions — are caused by social conditioning, not by genes. This book directly contradicts modern feminist theory, and it documents its conclusions with a myriad of scientific studies. It is ironic that "[r]ecent decades have witnessed two contradictory processes: the development of scientific research into the differences between the sexes, and the political denial that such differences exist." The evidence, however, is now "conclusive" and "incontrovertible" that men and women have different mentalities and thus perceive the world differently.

Moir and Jessel explain that the presence or absence of hormones is as important as XX or XY chromosomes in determining the sex of a fetus. Sex hormones working on the embryonic brain and nervous system cause the structure or "wiring" to develop differently in males and females. It is these sex hormones that "bear the ultimate biochemical responsibility for producing gender-related differences in interests,



cognitive style, [and] gender role differences . . ." What are these sex-based mental differences?

Men's brains are more specialized (which has advantages and disadvantages). Their abilities are those centered in the right hemisphere of the brain: understanding spatial relationships and abstractions, seeing shapes and patterns, grasping the big picture. Women's abilities are less specific, and the two hemispheres of the female brain are able to communicate more easily. Their strengths, however, lie in the left hemisphere: verbal and linguistic skills; assimilating practical, concrete information; keeping track of the details. Men are the world's explorers and inventors. According to the authors, 99 per cent of all patents applied for today are registered by men. Women are better at "people" skills: teaching and care-giving. Eighty-three per cent of elementary school teachers are women.

Differing abilities and the resulting sexual division of labor have a group survival advantage and an evolutionary origin. Most of our race's existence has been spent in hunter-gatherer societies. Men were the hunters and protectors; women were the gatherers and nurturers. Men needed greater strength and

speed to track and kill large animals. They also needed spatial abilities to be able to hurl a spear into the flank of a woolly mammoth and find their way back to camp. Women, who were pregnant or nursing most of their adult lives, needed to stay closer to camp. They could use their more acute sense of taste, touch, and smell to locate and select the best nuts and berries and then use their better coordination for rapid, repetitive fine motor tasks to gather them.

Some of the most interesting chapters of the book deal with contemporary heterosexual relationships. Men and women are attracted by their physical differences, yet our psychological differences keep us apart. "Men want sex, and women want relationships. Men want flesh, and women want love." One tip offered to guys: The best way to a woman's heart is through her ears, since the male voice is what many women find most seductive.

Why are men and women so different? The authors find it "hard to understand Nature's plan in arranging this inherent incompatibility between the two sexes of the species." It is unfortunate that they do not offer a little more in the way of sociobiology to explain the survival functions of different reproductive strategies.

The book also has a chapter dealing with sexual deviance. Apparently there is no single cause for homosexuality, and there may be two basic types: primary (congenital) and secondary (environmental). However, the more extreme forms of sexual confusion, such as transsexuality, where the unfortunate individual feels "trapped in the body of the opposite sex," are certainly biological in origin. While the authors make a plea for tolerance toward sexual deviance, they admit that "intolerance may be biologically wired into our brains as a part of aggressive behavior to the outsider."

The authors give us information on psychological differences between men and women but do not tell us what these differences might mean for society, yet no one can read a book such as *Brain Sex* without thinking about the implications of its findings. Feminists might argue that even if we accept male and female physical and psychological differences as innate, there is some overlap. Some men are shorter than some women, and some women are better mathematicians than some men. Shouldn't we treat everyone as an individual? If only one woman in a thousand would make a good paratrooper, shouldn't she be allowed to "be all that she can be"?

The answer to this question comes down to fundamental values. If individualism is our guiding principle, if individual rights and self-fulfillment are society's highest goals, perhaps an argument might be made for a female paratrooper. Even then one runs into all sorts of

practical problems with discipline and morale and with inefficiencies (separate showers, etc.). If, however, society's goal is the advancement of a racial community, it's not difficult to see how destructive individualism, especially the feminist variant of that ideology, has been. A dysgenic birthrate among better-educated women, a weakening of the family, and the breakdown of civility are, to an extent, by-products of contemporary feminism.

A strong case can be made that a majority of women have been hurt by feminism: the feminization of poverty and devaluing of feminine qualities come to mind. Even more important is the fact that society has been profoundly disrupted by this ideology. Now that the scientific evidence overwhelmingly points to innate mental differences between men and women, the challenge is for society to accept that men and women are both fundamentally different and equally essential.

Brain Sex is written on two levels. Since both Moir and Jessel are journalists, the book is an entertaining synthesis for the layman. There is even a Brain Sex Test at the end of chapter three to determine how masculine or feminine the mentality of the reader is. For the more serious student who wishes to check original sources, Anne Moir, who has a Ph.D. in genetics, has compiled an extensive bibliography. Unfortunately, specific citations within the text are handled in a rather awkward way.

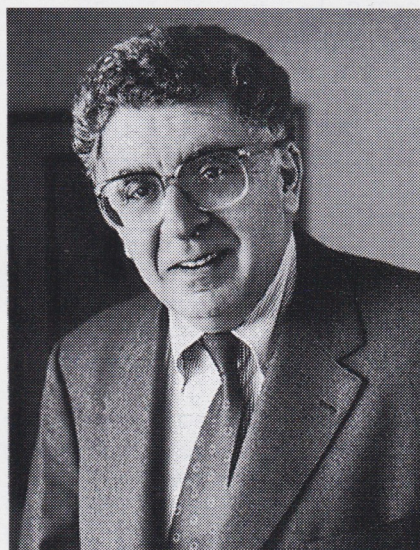
Brain Sex will give the reader plenty of ammo to use on any radical egalitarians who may cross his path. Perhaps the greatest value of this book, however, is in documenting another instance where our intellectual and political elites have chosen to disregard or distort scientific findings which do not fit their social agenda. □

THE SACRED CHAIN: The History of the Jews

By Norman F. Cantor. HarperCollins Publishers (New York, 1994). Available from National Vanguard Books for \$38, postpaid.

"Anti-Semites sensed the truth of Jewish history, the specialness of the Jews, their strangeness on the face of the earth. The anti-Semites could not stand to witness all the good things the Jews had brought mankind because that would remind these inferior people of their own underdevelopment and depravity." (p. 11) These two sentences sum up the 472 pages of Norman Cantor's book, its hubris and subjectivity. Yes, most everything you've heard about the Jews is true, but only a warped, envious, hate-filled person would object to the contributions of God's Chosen People to the benighted Gentiles.

The Sacred Chain is a survey of the history of the Jews from their obscure origins as just one of many Semitic tribes inhabiting the eastern Mediterranean to their unique position of international wealth and power today. Although Cantor is an academic, this is not an academic history, for there are no footnotes



NORMAN CANTOR

citing sources. There are a bibliography and a useful index, however, and the preface suggests that the book would be suitable for an introductory college course.

One of the themes of Cantor's book is that the Jews are indeed a separate race and not just a religious or cultural group. They are a race

created, in part, by their religion and modified by their contact with other peoples, but nevertheless a race with their own peculiar mentality, which has endured for many centuries.

Another of Cantor's themes, as can be gleaned from the opening quote, is the "superhuman strength, intelligence, and durability" of the Jews. (p. 11) While the author's overweening pride of race may be difficult at times for the Gentile reader to stomach, it is itself instructive. More important, this arrogance and presumptuousness result in candor when the author discusses the more negative aspects of Jewish history.

A third motif of Jewish history chronicled in the book is the cyclical ups and downs in the fortunes of the race. Gamblers and speculators by nature, the Jews live close to the edge, pressing their luck, at times riding high on a winning streak, and at other times seeing their power and wealth come crashing down.

There is only enough space in a short review to cite a few of the many revelations and confirma-

tions of misdeeds contained in this volume. The following will give the reader a brief sampling.

One charge made against the Jews has been their involvement throughout history in the slave trade. In the Carolingian Empire "Jewish merchants exported to the Mediterranean world not only fur, timber, and swords, but also slaves. Blond Germanic slaves brought to the markets and Arab Mediterranean cities by Jewish merchants were much in demand, especially if they were young boys or adolescent, nubile women." (p. 162) Cantor goes on to explain that by 1000 AD Jews were well established in the "towns along the Rhine, which they used as a conduit to trade in the Low Countries, northern Germany, and Scandinavia. The size and prosperity of the slave trade with the Mediterranean increased." (p. 163) How were the Jews allowed to engage in the trafficking of White slaves to Arab lands through the heart of Europe? Basically it came down to using their great wealth to buy "the goodwill of the magnates." (p. 166)

But such an outrage could not be endured forever. In 1096, at the beginning of the First Crusade, Christian knights on their way to the Holy Land "inflicted terrible pogroms upon the Rhenish Jews It was a rupture with several centuries of Jewish peace, prosperity, and privilege" (p.167) Thus, we see an instance of the Jews waxing prosperous for a time, overreaching themselves, and suffering the consequences.

As all good gamblers do, the Jews try to hedge their bets by wagering on more than one horse. Thus, if we move ahead 800 years we find that "empirical data support the contention of French and German anti-Semites in the 1920s and 1930s that Jews were both capitalists and communists." (p. 274) Yes, it is true: "Unfortunately, there were circumstantial and anecdotal, even some statistical, verifications for the popular anti-Semitic double-faced image of the Jews around 1930 as both slippery entrepreneurs and conspiratorial communists." (p. 335)

The author divulges other interesting facts: Organized crime in America originated in illegal Jewish enterprises around the turn of the century. "It was the Jews, by and large, not Italians, who created what was called the Mafia. In the 1920s the Italians began to replace the Jews in New York organized crime industry, but as late as 1940 if you wanted a spectacular hit you were looking for a representative of the Lepke Buchalter Gang, also known as Murder Inc. Jews also were also [sic] prominent in the gambling trade and developed Las Vegas in the 1940s. It was a Jewish gambler who fixed the 1919 baseball World Series — what became known as the Black Sox scandal." (p. 387)

Continuing through Jewish history to the late twentieth century we come to the ascendancy of the Zionist state. Is Israel a parasite nation as some have charged? "The fact is that the Jewish economy in Israel from the first decade of the century to today has never been a viable one. The Jews in Zion have never been able to support themselves." (p. 369) So how have the Israelis managed to build both a modern welfare state and a mighty military machine? Since 1970 the Jewish state has "become thoroughly dependent on American government aid for both military and civilian purposes — at least five billion dollars a year. When it is factored in that Jewish charitable sources abroad provide annually a similar sum, Israel has to be recognized as . . . greedily and recklessly used to living off other peoples' money." (p.385)

Although there are many more exposés in *The Sacred Chain*, Cantor is not a renegade Jew, and the book is certainly not a hostile critique of Jewry. Cantor is intensely proud of his people, warts and all, and if Jews have been highly successful slavers, subversives, gangsters, and mendicants it is simply that the Jews are a genetically superior people who will excel at any endeavor they choose to undertake.

The problematic issue of the future of the Jews is dealt with in a speculative concluding chapter. One thing is certain: even by the standards of their roller-coaster past

"nothing in Jewish history equaled this [present] degree of Jewish accession to power, wealth, and prominence." (p. 406) The Jews are at the pinnacle; are they about to fall? No, not in the traditional sense of being brought low by an angry host population. Yet "it appears from present perspective that the history of the Jews as we have known it and them is probably approaching the end." (p.425) The agent of Jewish destruction is demographics, since "fifty-two percent of Jewish marriages in 1990 were intermarriages with Gentiles." Intermarriage and a low birthrate "signal the approaching end of Jewish history as we have known it." (p. 426)

In an apocalyptic version of the end of history, Cantor declares that the end is near because "the Jews have fulfilled their role in history. They have been a light to the world. . . . The Jews served their own purpose, and God's purpose, and mankind's purpose. . . . For three thousand years this special people lived and propagated and imparted their unique ideas to mankind. . . . Now the Jews' innate superior qualities will be perpetuated by intermarriage through the bloodlines of millions of people and diffused through American, Arab, and other societies." (p. 434)

So not to worry. Even after the Jewish race, as such, has all but disappeared Jewry will continue to exert a powerful influence through a sort of genetic half-life as a hybrid international elite of the New World Order: "The Jews are a superior people intellectually, and as long as Jewish genes exist, the extraordinary impact Jews have had in twentieth century thought will continue indefinitely." (p. 423) In case the reader did not grasp the full significance of this statement, the author reiterates: "The genetic intellectual superiority of the Jews will be extended and as long as its carriers are individually free and privileged to pursue their interests in science, philosophy, literature, and the arts, highly advantageous consequences for humanity will follow." (p. 425)

Whew! Is there any way to opt out from this unending flow of blessings? □

Times & Manners

Politically Incorrect Biography

When St. Martin's Press announced plans early this year to publish a biography of Joseph Goebbels by celebrated British historian David Irving, Jewish organizations began screaming bloody murder and applying pressure to the publisher, ranging from telephoned death threats to promises of a boycott. It's not that they object to a biography of the man who was one of Adolf Hitler's closest associates and the Minister for Public Enlightenment in the Third Reich; there are a number of Goebbels biographies to be found in U.S. libraries. But they are all *approved* biographies: Politically Correct biographies, which have been screened carefully and deemed suitable for reading by the *goyim*.

David Irving's biography had not been approved. In fact, David Irving is noted as a man who does not submit his books for approval, and the Jewish censors knew without reading the book themselves that it would never do to let the *goyim* read it.

Eventually St. Martin's Press yielded to the threats and announced on April 4 that it had changed its mind about publishing Irving's book. Fortunately, the book already had been published in Britain, under the title *Goebbels: Mastermind of the Third Reich*. It's inconvenient for Americans to obtain a copy, but it's possible.

Even after the president of St. Martin's Press, Thomas J. McCormack, had apologized to the Jews and done the obligatory groveling, Jewish commentators were still raging about the fact that he had even *considered* publishing a book they had not approved. A column by Tina Rosenberg in the June 2 issue of the *New York Times* explains what they hated about Irving's book, aside from the fact that it was written by him.

The book isn't friendly toward Dr. Goebbels, Rosenberg admitted. But it is insufficiently friendly toward the Jews. "Under its polished



DR. JOSEPH GOEBBELS

surface the book is in fact a sophisticated blood libel," she complained.

To illustrate what she means she quotes one sentence from the section of the book dealing with a 1933 boycott of Jewish businesses: "The upshot of the Jewish campaign overseas was that Goebbels secured from Hitler—or so he claimed—approval to threaten a short, sharp counterboycott of the Jews." The counterboycott was Dr. Goebbels' response to a worldwide boycott of German products launched by Jews in the United States and Britain ("the Jewish campaign overseas"), Irving explained. But such explanations are not Politically Correct, nor is the use of the word "counterboycott." That makes it look like "the Jews had it coming," complains Rosenberg.

The historical fact that the Jews boycotted the Germans first is not disputed by Rosenberg. What angers her is that Irving reveals that fact to his readers and that he presents the German boycott of Jews as a reasonable response to the prior Jewish boycott of Germans—which, in fact, it was. The only acceptable position for an author is to portray the Jews as absolutely innocent and

absolutely blameless, regardless of the facts. To offer the slightest evidence that the Jews' own behavior brought on public dislike of them or governmental policies against them is what Rosenberg calls "a sophisticated blood libel." □

Clinton Loses an Ally

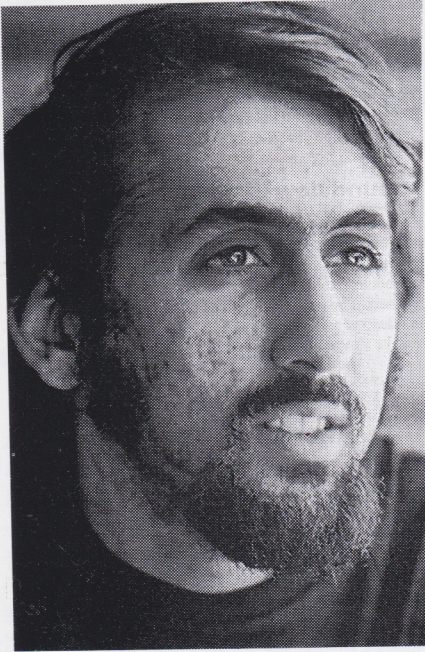
One of Bill Clinton's old pals died in May, a victim of cancer. He was David Ifshin, who used to march with Clinton in pro-Viet Cong demonstrations in the 1960s. In 1970 Ifshin, who at that time headed the Communist-front National Student Association, went to Hanoi and made radio broadcasts for the Communists, in which he urged American soldiers to turn their guns against their own officers. The pusillanimous government of Richard Nixon declined to prosecute him for treason when he returned to the United States.

In 1973 Ifshin worked on a *kibbutz* in Israel. He later became a Washington, D.C., lawyer and lobbyist and served as a director of the American Israel Public Affairs Committee, the most powerful Jewish pressure group in Washington.

Ifshin is credited with delivering the Jewish vote to Clinton in 1992 and tipping the election in Clinton's favor. Clinton rewarded Ifshin by sending him to Cairo in 1994 with the American delegation for the signing of the Israeli-Palestinian peace agreement.

Ifshin was a frequent visitor at the Clinton White House and was one of Clinton's closest advisors. Clinton told friends that Ifshin was "ferociously" devoted to him. The two sometimes appeared in public on the same platform together, confident that the controlled news media would not embarrass Clinton by reminding the public of Ifshin's treason during the Vietnam war.

Ifshin's role as a confidant and advisor to an American President is as much as any other thing a proof of the rottenness of the present American government and of the necessity for its destruction by any means available. This is a fact of



DAVID IFSHIN

which the Clintonistas themselves seem to be more aware than anyone else. That is why when Clinton made a photo-opportunity visit in April to U.S. troops in Bosnia, all soldiers—including officers and military policemen—were required to have the magazines and bolts removed from their weapons. Only the politicized Secret Service thugs under the command of Clinton's Jewish pal Robert Rubin were allowed to have loaded weapons in Clinton's presence. □

Truth in Strange Places

Remember what happened to actor Marlon Brando earlier this year when he blurted out the truth about Jewish media control during a television interview with Larry King?

"Oi, veh! Lies! Anti-Semitism! Hate! It's not true! Ve don't control the media!" the cry went up in all the media, until poor, befuddled Marlon groveled and apologized.

National Alliance members evoke a similar reaction from the Jews and their collaborators when they raise the subject of Jewish media control. The National Vanguard Books documentary pamphlet on media control, *Who Rules America?*, is regularly denounced by Jewish and so-called "human rights" groups as "hate literature."

All the more surprising, then, to find the admission of Jewish control

of the media by a prominent Jewish journalist in the most prominent of Jewish newspapers. Ari Shavit is a columnist for the Israeli newspaper *Haaretz*. After the Jewish massacre of Lebanese refugees at Cana in April, the world outcry against this atrocity, and the cavalier Israeli response to the outcry ("So what? They were only *goyim*. Besides, it was a mistake. Ho, hum. What are you, already, an anti-Semite?"), Shavit wrote a column for *Haaretz* warning his fellow Jews against becoming so arrogant that they were in danger of losing their Gentile supporters. His column was reprinted in the May 27 edition of the *New York Times* under the title "How Easily We Killed Them." Among other things Shavit wrote, somewhat ungrammatically:

We killed them out of a certain naive hubris. Believing with absolute certitude that now, with the White House, the Senate, and much of the American media in our hands, the lives of others do not count as much as our own.

Not only the media, but also the White House and the Senate! What a pleasure to have confirmed, from the horse's mouth, what we have been shouting from the rooftops for so long!

Why did they do it? Was it perhaps the feeling that the *New York Times* is really a Jewish community publication, and that even if it does have a few non-Jewish readers they don't really count?

And if that was the reason, is not such hubris largely justified? Isn't it true that most Gentiles are so cowed by fear of the sort of lambasting that poor Marlon got at the hands of the media Jews that they immediately put out of their heads any such inconvenient facts they encounter, lest a Politically Incorrect conclusion form in their frightened, slavishly fashionable, little minds? □

Affirmative Action Overseas

You think Americans have been brainwashed on matters of race? It's nothing compared to what's been done to the poor Germans. In America it's unfashionable to question the dogma of racial equality; in Germany it's illegal.

For the past 50 years, ever since the end of the Second World War, the media, the schools, the govern-

ment, and the churches have been telling the Germans how wicked they were to have wanted to have a Germany for Germans under Hitler. One of the consequences of this brainwashing campaign has been an open-door policy toward non-White "refugees" from Africa and Asia eager to be supported at German expense. Another has been a disgusting incidence of miscegenation, with German women eager to prove how fashionable they are by mating with these dusky immigrants, as well as with Black GIs in the U.S. occupation force. A third consequence has been an "affirmative action" program to make even an American liberal blush.

Sam Meffire is a 25-year-old Afro-German *mischling*, the product of a union between a German girl and an immigrant from Cameroon. In 1992, when he was 21, Meffire was recruited by the Dresden police department, which was eager to show how "progressive" it was. As the only non-White policeman on the force, he was sought out by journalists and soon became a celebrity. Camera crews followed him during his police training, and talk-show hosts sought his advice on how to counter the rise of neo-Nazism. The *Sachsische Zeitung*, Dresden's leading daily newspaper, featured Meffire in a campaign against racism and put his distinctly un-German face on billboards under the headline "Ein Sachse" ("A Saxon"—Dresden is the capital of the province of Saxony). This dreadful display won an award for the best German advertisement of 1993.

Prominent politicians sought to have their pictures taken with Meffire. Heinz Eggert, the minister of the interior for Saxony (until his resignation last year following charges of homosexual solicitation), became Meffire's drinking buddy.

When Meffire finished his police training he was assigned to investigating automobile thefts. Neither this mundane work nor the disciplined environment of the police department suited the taste of the mulatto celebrity, however, and he quit after a few months. He tried to set up his own security firm but almost immediately failed at that.



AFRO-GERMAN mulatto holds a lunatic-liberal advertisement proclaiming him "a Saxon." What more proof is needed that liberals have wholly lost their grip on reality?

Then Meffire found the work for which he was suited: armed robbery. He began holding up discos, post offices, and other Dresden establishments. But, alas, racism proved his undoing. When the victims described the robber, the insensitive Dresden police found it difficult to avoid the conclusion that the culprit was their boy Meffire.

Meffire fled to Zaire and was arrested by Zairean police. The Germans are still trying to persuade Zaire to extradite him. His former colleagues in the Dresden police department are still trying to figure out why their affirmative action program ended in disaster. German liberals, it seems, are not much better at coping with reality than their American counterparts. □

AIDS Figures Better Than Ever

AIDS obviously is a racist disease, since it preferentially attacks people of color. Furthermore, while the rest of society becomes more and more Politically Correct, AIDS is becoming even more racist.

From the beginning it was recognized that Blacks—whether in the United States, the Caribbean, or Africa—had a much higher incidence of AIDS than Whites. As more detailed racial breakdowns of AIDS statistics became available, it was apparent that the *relative* incidence among American Blacks as well as the absolute incidence of the disease was increasing.

The most striking aspect of the latest U.S. Black AIDS figures is the much higher incidence of the disease among non-drug-using heterosexuals. Earlier it had been theorized that the higher incidence of AIDS among U.S. Blacks as a whole was due almost entirely to the higher incidence of intravenous drug usage among Blacks, but now it is apparent that either some other behavioral factor—or a genetic factor—is at work.

The 1995 data released by the Centers for Disease Control and Prevention show that overall 488 Blacks out of every 100,000 Blacks in the U.S. population are infected with HIV (approximately one-half of one per cent). For Whites the figure is 107 cases per 100,000 (approximately one-tenth of one per cent). Among non-drug-using heterosexuals, however, the incidence of HIV infection for Blacks is *eight times* the incidence for Whites.

Those who believe that this disparity is due to a behavioral difference between Blacks and Whites cite the greater sexual promiscuity of Blacks and their lesser inclination to take precautions, such as using condoms. More and more evidence suggesting a genetic basis for at least part of the disparity is appear-

ing, however. The stigma of Political Incorrectness connected to any hint of genetically based racial differences is severely limiting research into this matter. □

Market Statistics

The cigarette companies have been embarrassed recently when some of their internal research—e.g., research on the effectiveness of various nicotine levels in "hooking" new smokers—has leaked out to the public. The media giants have had similar embarrassments. Just like the cigarette makers, the media companies need to understand their customers' tastes and behavioral characteristics in order to optimize the design of their product and maximize their profits—but, also like the cigarette makers, they cannot afford to let the public know about these internal considerations.

Consider the case of CBS. The network programmers must take into consideration the makeup and characteristics of their audiences, and that is what John Pike, the head of CBS's late-night-programming, had in mind when he briefed the producers of a comedy program about the importance of appealing to the Black segment of the audience. Pike explained that CBS research had shown that there are three reasons why Blacks would make up an especially large portion of the late-night comedy audience: First, they have no place to go in the morning—no jobs—so they can stay up as late as they like. Second, they can't follow hour-long drama shows—no attention span—so comedy sketches are perfect for them. Third, network TV is free.

A CBS staffer who was present at the briefing leaked Pike's comments to a magazine reporter, and when the comments appeared in print the CBS management was busy backpedaling and apologizing. Just as the cigarette makers need to understand everything about the addictive carcinogen they are peddling to the public while keeping that public in the dark about the true nature of the product, so the media bosses need to understand the way in which the poison they are peddling affects the consuming public without letting that public have a clue as to what it's really all about. □

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What We Believe

THE men and women of the National Alliance believe that the future is what we make it. We believe that we, as free and conscious agents, have an absolute responsibility for all those elements of the world around us over which we are capable of exercising control: for the structure of our society and its institutions; for the beauty and cleanliness of both our natural and man-made environments; for the cultural and moral climate in which we live and work; for the military and geopolitical status of our nation relative to the other nations of the earth; and, most of all, for the racial quality of the coming generations of our people.

WE believe that no multiracial society can be a truly healthy society, and no government which is not wholly responsible to a single, homogeneous racial group can be a good government. America's present deterioration stems from her loss of racial homogeneity and racial consciousness, and from the consequent alienation of most of our fellow citizens.

WE believe that a good government is a government firmly based on fundamental principles, the first of which must be that the long-range welfare, security, and racial quality of our people is the ultimate good. A good government is a government which implements continuing, farsighted programs consistent with this principle. It is not a government like the one we have now, which embodies no coherent national purpose; which is swayed by every minority pressure group; which is led by lying, unprincipled opportunists with loyalty only to themselves; and which bases its policies on shortsighted, partisan considerations, drifting from one crisis to another and seldom planning beyond the next election.

WE believe that, in addition to a principled, responsible government, we must have a society which facilitates progress in all realms of life: that is, a society whose institutions and values are conducive to advancement not only in material efficiency, but also in artistic achievement, in moral and physical health, and in racial quality. And we believe that all of these things are closely bound together. We can have a healthy, vital artistic life once again only when we reject the false notion of artistic universalism and encourage our young artists and musicians to express the inherent values and feelings of our own people in their creative work. Likewise, our educational system should concern itself not only with training our young people in the basic skills of civilized life and giving them a thorough knowledge of and pride in their racial, cultural, and national heritage, but also with building character in them. Self-reliance, moral toughness, a sense of personal honor, and physical fitness are qualities at least as important in our citizens as a knowledge of facts and techniques. All young people of our race must have instilled in them a sense of quality instead of equality; they must be taught to embrace discipline and order instead of being encouraged to succumb to permissiveness and chaos; and they must have a clear and certain sense of racial identity and racial consciousness instead of the confused, media-inspired notion that they are somehow fortunate to be surrounded by so much "diversity."

WE believe that our people must be united by the common goal of building a better world and a better race. Today, without a common racial-national purpose, we are unable to focus our energies and achieve the great things which otherwise would be within our grasp. But once we are united on the basis of common blood, organized and disciplined within a progressive social order, and inspired by a common set of ideals, there will be no problem which we cannot overcome, no enemy whom we cannot vanquish, and no goal which we cannot attain.

WE believe that the first step toward this goal must be the gathering together of all those men and women of our race who share our beliefs and who are willing to participate in our effort to raise the consciousness of others. For information on the National Alliance program and on membership requirements, write to us.